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SONGS IN THE NIGHT.

BY MRS. E. S. BEST.

The circumstance which induced the writing of the accompanying stanza was an item published not long ago in the columns of ZION'S HERALD, telling how a distinguished minister of the Gospel, who is still a sufferer from a severe cerebral affection, in conversation with a Christian friend told him thus of his sweet communion with God in his intervals of exemption from distraction and pain: "Lying restles, one night, the moon shone into my chamber, I arose and wrote upon the illuminated wall the name of 'Jesus,' and then lay down again, greatly comforted with the thought that in days to come some other sufferer like myself might read that name, and derive from it the peace and consolation which then tranquilized my heart."

'Tis night, and the clouds are all wandering
And wild,
Till the moon doth in majesty shine;
So, Saviour, shine thus on Thy trembling
child,
Who in darkness and doubt doth re-
pine.
Light dawns on the darkness, and through it
I see
My Saviour each moment is watching with
me.
A hand that was wounded, and tortured,
and torn,
Is laid on my feverish head,
And Jesus, the strength of the worn and the
lorn,
Doth tenderly bend o'er my bed;
Each moment Thou art watching, my Sav-
iour, with me,
Who slumbered so many times while watch-
ing with Thee.

All shimmering with silver, celestial, se-
rene
Each object to me doth appear,
As thus in soul-vision I see the Unseen;
And the sight it doth strengthen and
cheer;
By the light of His countenance still I can
see,
Each moment my Saviour is watching with
me.
Arising, in rapture I write on the wall;
Thy name, blessed Jesus appears;
Hope—healing, and heaven—yes, all and
in all
Is Jesus, who dries up our tears;
My name on His wounded hands graven I
see,
For Jesus each moment is watching with
me.
Some sad son of sorrow may come to this
room,
And Thy comfort in confidence claim;
For a wonderful word maketh noon of his
gloom;
O! Jesus, 'tis Thy precious name,
And he singeth contented, while clinging to
Thee,
My Saviour each moment is watching with
me.
Belchertown, June 27, 1875.

DEFECTIVE EXPERIENCES.

BY REV. L. R. DUNN.

While all Christian experience is substantially the same, yet in the very nature of the case there is an almost infinite variety in its surroundings and manifestations. We vary so much in our conditions in life, in our mental and physical powers, in our educational advantages and culture, in the standpoints from which we regard the truths of God's Word, that these differences may be readily accounted for. The places where the saving grace of God was first experienced, the manner of its reception, the mode of its manifestation, are almost as different as the persons who are made the happy recipients of it. And yet, after all, the actual experience of that grace is so similar in all its grand essentials that all, in every age and place, of every character and condition, readily recognize its presence, and feel bound to each other in closest bonds of sympathy and love. In all true Christian experience there has been sincere and hearty repentance toward God, and earnest trust in the Lord Jesus Christ. Following these there has been realized the sense of forgiveness, of renewal of heart, of filiation, of peace and joy in the Holy Ghost; the love of God is shed abroad in the heart; and this is the source of a

shameless hope of eternal life; and no matter when, where, or how these states of mind and heart are spoken of, every true believer knows what is meant by them.

While all this will be readily admitted, it will be acknowledged that there is a great deal of what may be called "defective experience" in the Church; or perhaps it might better be said that there are multitudes in the Church without any clear or definite experience of the grace of God in their hearts. The causes for this are multiplied. It arises from a want of definiteness in religious teaching and training in the Sabbath-school, the pulpit, and the family. The persistent outcry raised by Free Religionists, as they call themselves, against all doctrinal teaching and preaching, has not been uttered without producing its impression upon the sermonizing and literature of the age. For instance, a very large part of our Sunday-school literature is emasculated, ungodly, sentimental, frothy, and trashy. It is the old saying, over again, "a bushel of chaff for a grain of wheat." Then, in most of our Sabbath-schools the catechism is virtually ignored; and, brief as is its compend of religious doctrine, it is regarded by many as too dry and stale to put into the hands of our children. And, without meaning to be offensive, we cannot help sympathizing with the utterances of our Bishops in reference to the utility of the Berean Lessons, and the cumbersome machinery of our Sabbath-school arrangements, absorbing nearly all the time and attention of the school during its sessions, and leaving but little time for close, personal application of the Word of God, and for pressing home upon the young and tender heart the claims of Christ, and the importance of giving the heart to Him now. Added to this is the character of many of the pieces which are sung with rollicking tunes in our schools; and then we are not far from discovering the secret of much of this defectiveness in the knowledge of God's Word, and of the lack of definiteness in Christian experience, especially among young Christians. And is it not to be admitted that too much of the preaching of the present time is of the essay form, frequently loose and general, and even vague in its statements of Christian doctrine, slurring over the grand, essential truths of the Bible, pandering to a false or morbid taste, and failing to make any deep impression upon human hearts and consciences. In such preaching Sinai's thunders are hushed, and its lightnings are valued. Men do not go away from it exclaiming, "what must we do to be saved?" or "men and brethren, what must we do?"

In seeking further for the causes of this defectiveness, it is not to be overlooked that the world has been pressing hard upon the Church, infusing its spirit, asserting its presence and power in a thousand ways, and paralyzing its energies by the poison of its maxims and practices. How many of our Churches seem to be more worldly than Christian! and mammon, and fashion, and worldly pleasure are more reverently worshipped than the meek and lowly Christ! It is not, therefore, to be wondered at that the experience of many who profess to be Christians, if indeed they have any experience at all, is weak, feeble, sickly, and faint. When the time has come in which they "ought to be teachers, they have need to be taught;" when they ought to be strong, vigorous, mature Christians, fed by the strong meat of God's Word, they are weak, feeble, helpless babes, needing to be fed with milk, because of their unskillfulness in the Word of righteousness. If ever they had the witness of the Spirit to their forgiveness and sonship they have lost it, or left it in the bowers of carnal security, or it has become so dimmed as to fail to give them comfort. If ever they knew the peace and joy outflowing from justifying and renewing grace, their presence now is scarcely realized or known. If ever they felt the strong pulsations of a new, divine life throbbing in their souls, they have now become weak, irregular, and infrequent. Maintaining their relation to the Church, going through the routine of religious devotion, yet their religion is a joyless, powerless thing. With an enfeebled faith, they are harassed by doubts and fears, and it requires the putting forth of what energies they have to keep their religion. This is certainly no fancy sketch. Nearly every true pastor has become painfully familiar with this state of things, and weeps in secret places over those who are in these conditions.

Now it is utterly useless to talk to such persons about the experience of full salvation. The very theme is distasteful to them. They are in no condition to sympathize either with the preaching of this truth, or the relation of this experience. What they need, first of all, a clear experience of justifying grace. They want to know that their sins are forgiven them, by the direct witness of the Holy Spirit; and that they are the children of God. And

with the witness they need, also, "the fruits of the Spirit"—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These blessed fruits, begotten in the soul by the divine Comforter, will shine forth in the life, and go to make up a Christian character and a Christian life. But without these bases of all future Christian experience, and of all holy living, no one can advance towards that end of devotion to Christ, and that fullness of salvation which it is the privilege of all God's people to enjoy. It is only while the soul is walking in the clear light of justifying grace that it is longed for the heights and depths, the lengths and breadths of love divine. It is only while "walking in the light as He is in the light that we have fellowship one with another;" and the experience is enjoyed that "the blood of Jesus Christ, His Son, cleanseth us from all sin."

Now, if all our ministry, our class-leaders, our Sunday-school teachers, would look well to these foundational, these great elemental truths of Christian doctrine, and these grand facts in Christian experience, we should soon see improvement here. The Church would come out of its wilderness state; and being "clear as the moon, and bright as the sun," it would, also, be "terrible as an army with banners." But, as it is now, we are, in many instances, too much like the world to have any power over the world. It is one of the paradoxes in religious experience that "the Church," as an eloquent writer says, "loses her power of attraction when she relinquishes her atmosphere of repulsion. The profession which will not offend the careless cannot teach the earnest. If the salt have lost its savor it has no power to heal the bitter waters."

One of the most fearful deceptions which the god of this world has ever practiced upon the Church is this—to cause its members to think that they could better attract the world, and draw it to Christ, by relinquishing some of its claims, relaxing its energies, and conforming itself to its maxims and spirit. Too many have been ensnared by this deception, and have become shorn of all their spiritual vitality and power. In this condition they have sometimes presented a caricature, and sometimes a burlesque upon religion, while they have been the laughing-stock of worldliness, and the objects of the scorn and derision of infidels and skeptics. A genuine Christian experience and a holy life may be persecuted, hated, and ridiculed by the world; but, at the same time, their power must and will be felt. And it is when that experience is the clearest and most positive, and that life is the most lustrous in its purity and unworldliness, that the greatest triumphs of Christianity are achieved, and the very gates of hell are made to tremble. Let every one who reads these lines "examine himself, whether he be in the faith; prove himself, and know that Jesus Christ is in him, the hope of glory, except he is a reprobate." And if any one finds out, upon examination, that his experience is defective and unsatisfactory, let him not rest, day nor night, until he can say, "I know whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him against that day."

INCIDENT OF HUGENOT TIMES.

BY REV. R. H. HOWARD.

The youth of this generation can but very feebly realize the sufferings freely and bravely and often encountered in former times by those in tender years for the sake of their religious convictions.

Two hundred years ago there were hundreds of thousands of Protestants in France, called Huguenots. From time to time they were more or less cruelly persecuted and afflicted on account of their religion, both Church and State combining to exterminate all those who did not give in their adhesion to the Roman Catholic Church.

At length there arose a king, Charles IX, more wicked if possible than the rest, who, at the instigation, it is said, of his cruel, bloody-thirsty mother, Catherine de Medici, slew, in the city of Paris, in a single night, no less than twenty-five thousand Protestants, including many of the very noblest citizens of France. This is called the Massacre of St. Bartholemew's Eve. Throughout France it is estimated that something like one hundred thousand Protestants in all were slain on this dark and memorable night.

From this time, not unnaturally, the Protestant population availed themselves of all possible opportunities for emigration; and the persecuted Huguenots in large numbers escaped into the adjacent countries, Geneva, Holland, Germany and England. North America also, which was yet scarcely claimed a place among the nations, standing in desolate grandeur, surrounded by her lakes and forests, ex-

tended her arms to these exiled brothers; and many of the latter, accepting the call, crossed the inhospitable seas, and settled on our shores. Many of the very best families of Massachusetts, New York, Maryland, Virginia and South Carolina are the descendants of these self-exiled Huguenots—men who, not unlike our own New England fathers, not for conquest nor for gold, but for

"Freedom to worship God" abandoned home and native land, and resolutely established themselves in the wilderness of the New World. Nothing can well be more impressive or affecting than that rugged virtue that, for the sake of liberty, for the simple right of conscience, could thus cheerfully accept such a sacrifice. By a slight compromise of integrity, by a very moderate degree of dissimulation they might have remained unmolested in the sunny glades of their childhood, beneath their own roof-tree, living and dying, many of them, in the splendid halls of their ancestors. But no; they could die, if necessary; they could not dissemble.

At length the French king, with a view to arresting this exodus of the best citizens of the land, instead of withdrawing the hand of persecution, issued edicts imposing the severest penalties on those who were found attempting to escape from the country. For the sake of enforcing these edicts troops were quartered on Protestant districts, and billeted especially on such as were suspected of heresy. During this "draconian" period, as it was called, twenty-two soldiers were once quartered in the family of a widow in the province of Perigord. The latter, refusing to sign a prescribed form of abjuration, was instantly and pitilessly plundered of all she possessed. At length, and on the express condition that her four children should remain unmolested, she was induced to sign, obstinately persisting meanwhile in adding to her signature, "compelled by fear." This being considered a breach of promise, her children were seized, and closely confined in convents. The eldest, a lad of eighteen, named Amadeus, with a resolution uncommon for his youth, finally contrived and executed a plan of escape. Traveling on by-roads, and along unfrequented thoroughfares, and, much of the time, under the friendly cover of the night, after many ingenious and hair-breadth escapes he succeeded in gaining the frontier and embarking for Holland.

At the last moment, however, as bad luck would have it, through some inadvertence, he was suspected, and arrested as a fugitive. The governor of the province, before whom he was forthwith brought for trial, feeling no little compassion for the heroic young heretic, tried kindly to persuade him to abjure, as otherwise he must inevitably, under the circumstances, be condemned for life to the galleys for attempting contrary to law to abscond from the country. The youngster, however, determined to endure even the burdens of his wearisome toil, or groaning under the cruelties of hard-hearted task-masters, he seemed to bear that same sweet voice, and to behold that same beautiful vision, "lost for time, but through Thy truth, won for eternity."

Thus closes this tale of early Protestant constancy and suffering—one of innumerable instances of the kind, illustrating the annals of the Church of God in the past, and whetting glorifying the privileges of the present, when,

"By his own domestic shade
May every man recline,
And, 'neath the fig-tree's shade,
None make their hearts afraid."

Through the intervention of Queen Anne, of England, liberty and pardon was granted to a certain number of Protestant galley-slaves, on condition of their quitting the kingdom at their own expense. Amadeus was among the number. By the aid of the charitable the poor captive reached Geneva, where they were received amid many demonstrations of joy.

unaffected manifestation of regard, would gladly have accepted this gift as a token from the tender-hearted maiden; but fearing lest the act would be considered as a sign of the abjuration of his faith, he heroically declined it, yet with many and fervent expressions of gratitude for this expression of the young lady's kindness. That evening this same young woman again sought the prison of the young Huguenot, this time bringing with her a priest, declaring that her object was the conversion of this beautiful but obstinate heretic.

Reader, can one well think lightly of a faith that could thus enable a young man, not yet twenty, to resist the allurements of youth, beauty, and still more eloquent persuasions of the tenderness of sentiments, and embrace life-long, remorseless stripes and bondage, instead? "Once, during this interview," said Amadeus, "I became faint from my emotions, and I was on the very point of yielding. I pressed the soft, delicate hand that I held to my lips, again and again, and tried to release it, but I could not let it go." The priest saw in this yielding spirit, and seizing on this moment of weakness, eagerly whispered in his ear, "renounce your heresy, and embrace the true religion, and that hand is yours for all eternity." Crucial moment! But God gave the young man courage still to remain firm. "For eternity?" he murmured. "No," he exclaimed, with new resolution; "no; it might be mine for this life, but an eternity of misery would be the price I should pay for this gift. No; rather let me die a galley-slave, at peace with my own conscience and God, than purchase either liberty or love at such a price."

Yet, when Amadeus found himself alone; when he heard his prison door closing suddenly on him for the night; when, especially, he fully realized that sweet, sorrowful face was now gone from him forever, he sank down and wept aloud. At length his agony yielded to calmness, to peaceful slumber, to dreams. Whether waking or sleeping, he knew not; he thought he was dying. "God save me," he cried. Angels, as he thought, came to conduct him to the realms of bliss. And now, oh, how naturally, brightest and most serene of them all shone the face of the sweet Catholic girl to whom he had just bidden a last and fearful adieu. Her presence dispersed all his gloom, and made his prison-walls glow with heavenly light. Approaching his hard, uncomfortable couch, she seemed to lean over him, and, raising the hand he had just forever resigned in, a soft, silver voice, she said, "this, though lost for time, yet by your fidelity you now have won for eternity."

Amadeus never knew what became of this bright angel of his dreams—this simple-hearted, beautiful creature that, in all sincerity, sought his conversion, and thus his redemption at once from earthly bondage and future woe; but often during the subsequent seven long and dreary years* of his captivity, by night and by day, when chained to his galley-oar, bending beneath the burdens of his wearisome toil, or groaning under the cruelties of hard-hearted task-masters, he seemed to hear that same sweet voice, and to behold that same beautiful vision, "lost for time, but through Thy truth, won for eternity."

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CAN THE FORCES OF PROTESTANTISM BE UNITED?

BY DANIEL WISE, D. D.

Dr. Draper, in his "History of the Conflict between Religion and Science," after dwelling on the power derived from the organic union of Romanism, asserts that Protestantism is incapable of united action, because it originated in separation, which, he affirms, is its principle.

If this be true, alas for the future of Protestantism, and for the progress of modern civilization, which is dependent upon it! Of course Dr. Draper does not admit this connection between these two facts, for he attributes modern civilization to science, not to the Protestant Reformation, and trusts in science to protect it against the aggressions of Romanism. But Christian thinkers know that our civilization owes its life to the quickening truths which Romanism had kept hidden from the eyes of the people, for many generations, behind her pagan ceremonies and her false assumptions, but which the Re-

formers boldly brought into the light. And on the inborn power of those mighty, those divine truths, not on science, they depend for the further progress of mankind. Science may be the handmaid, but she is not the mother of modern civilization.

But how is it with respect to the possibility of uniting the forces of Protestantism against a common foe? Is Dr. Draper right? We think not. In our judgment, separation was only the accident, not the principle of the Reformation. Its principle was the right of the individual to interpret the divine Word for himself. It was the protest of the man against the assumed authority of the priest—the of the personally responsible individual against an arbitrary, irresponsible Church.

This uprising of human individuality necessarily led to separation from the fallen Church, which, for its own base ends, sternly repressed the exercise of this great right of private judgment. And in its recoil from long repression the human mind so riotous in the sphere of its newly found liberty that it learned to take pleasure in individual self-assertion, and in giving importance to personal opinions. Hence, after separating from Rome, the Reformers separated from each other. Sects were formed, into which the spirit of bigotry, so mighty in the Roman Church, speedily crept, and in which it still remains, though with greatly diminished power. Nevertheless, though often separating, separation is not the principle of Protestantism.

Individuality being its rallying principle, is there any ground for believing in the union of Protestantism? Undoubtedly there is, because, in spite of almost infinite diversities of opinion, there is a common principle and a common work, ever acting as a centripetal force to restrain the centrifugal tendencies of this individuality, and to bring Protestants together. That principle is love; that work is the subjugation of the world to Christ. Every true Protestant loves Christ with a personal affection, and is moved by that love to do what he may to bring our lost world to the feet of his Master. As fast as men learn to fully comprehend the spirit of the Gospel they both see and feel the folly of permitting mere differences of theological opinion to keep them apart. Nay, they long to come together, both in sympathy and in action, for the accomplishment of the grand achievement committed to their hands by their common Master. The manifest and wonderful tendency to united Christian action in moral reforms, in Sunday-school work, in opposing infidelity and Romanism, every where manifest of late in the Christian world, is at once an illustration and a proof of the possible union of the forces of Protestantism. Yes, love, not separation, is its most vital principle; and love, intensified to its highest degree, can, aye, and it will make the sects of modern times like the corps of one vast army, ready to obey the will of its one Commander, our Lord Jesus.

The World's Christian Alliance meeting was a grand exhibition of the force of this principle. But we confidently look for a still grander display of its power. That was an alliance of individuals. What we long to see is an alliance of sects—a great council, composed of delegates elected by the General Conferences of Methodism, the General Assemblies of Presbyterianism, the Triennial Conventions of Episcopallians, the General Associations of Baptists, and in short by the highest bodies of all the denominations included in the term Protestant throughout the world. Such a council, meeting septennially or decennially, would give tone to the opinion of the Christian world, its utterances would be respected by statesmen of all nations, its wisdom would be a safe guide in the impending conflict with Romanism, its spirit of fraternal love would soften all remaining denominational asperities, its suggestions would lead to a better division of the world into fields for missionary labor, and its manifestation of Christian love and philanthropy would help forward the conversion of the world. When that Protestant council meets, as we believe it will, sooner or later, Dr. Draper and his fellow scientists will learn that individuality, controlled by love, not separation, is the principle of Protestantism.

FOREIGN CORRESPONDENCE.

After about an hour of the rough journeying with which our last letter ended, the grand Viaduct which spans the valley between Albano and Genzano came in view, and a little further on we rattled over the stones in the former village. After a little bargaining we secured a vetturino to make the "tour," as he called it, and off we started for Lake Nemi. We passed through Genzano, famous for its wine and for the "flower festival," which takes place here on the eighth day after Corpus Christi. The readers of Hans Andersen will remember his description of this festival in the "Empress of the North."

From Genzano we drove to the Lake, which lies in the crater of an extinct volcano, the former walls of which are now luxuriantly cultivated. The villa garden through which we reached this "gem of the Alban Mountains" was full of the most beautiful flowers—camellias, oranges, aloes, and a multitude of those little field flowers which hide in the grass, and only reveal their presence when the breezes blow aside the covering leaves.

From Nemi we returned, and proceeded, by roads of the smoothest, easiest kind, through avenues of grand old trees, between whose trunks we caught glimpses of the Campagna, on one side, and the mountains on the other, to the Alban Lake. From the road we could overlook the Lake, and see upon the other side the highest of the Alban Mountains, Monte Cavo, where the generals to whom Rome refused a triumph led their soldiers and triumphed on their own responsibility.

On the summit of this, the Mons Albani of ancient geography, once stood the temple of Jupiter Latiaris, the ruins of which have been converted into a Passionist monastery. It was easy, looking up at its wooded heights, to forget the vetturino with his garlic and his bad grammar, [the peasants with their dull, lifeless faces, and the brown-robed friars, and fancy we saw the legions of some Roman conqueror toiling up the ascent to earn that reward of glory which jealousy or spite had denied them at Rome. On a long, low-lying ridge, between the base of Monte Cavo and the Lake, is the site of the great city of the Latins, Alba Longa. The site is bare. Not a pillar, not a statue, not a stone marks the spot where the son of Eneas built the town which Rome humbled. Its position is only known from its situation, and from the appearance of the cliffs in front of the ridge, which, as conjectured, were hewn into a perpendicular wall to make the place more nearly impregnable. Thus the stone-built cities of the olden time have faded from the earth. When it comes to our turn, what will remain of the wooden or brick and mortar shells that constitute Boston or New York?

A few minutes' ride brought us to Castel Gandolfo, where the Popes used often to take up their summer residences in the great palace built by Urban VIII. From here a steep, stony path leads through vineyards and olive gardens to the entrance of the Emissarius, or artificial outlet, built by the Romans when, during the siege of Veii, the Lake rose to a great height. The channel, from five to ten feet in height, and about three quarters of a mile long, is hewn in the solid rock, and was probably the labor of slaves. It is still used, and the flow of water is regulated by a gate. The custodian's wife (for he had gone to Rome) floated little bits of candles down, which we could see glimmering in the darkness for a long time. From the Lake we returned to the Albano, and after a dinner, which for the price was almost the worst I ever saw, we hired a carriage to take us to Rome, about fifteen miles, and thus avoided a second trip in that abominable stage.

It was a moonlight night, and we rode along the Appian Way, which to-day well bears out its appellation of "queen of roads," the moon, striking on the long lines of aqueduct-arches, and on the broken columns and overturned statues which once adorned the ruined tombs, lit them up with a soft and most fitting light.

In regard to the attempts to prevent street begging I am reminded of an incident which shows it is not republicans alone who are ungrateful. A beggar in Rome, having been arrested for begging without a license, told the following story: He had served in three campaigns, and bore three wounds received in his country's defense. These wounds incapacitated him for the usual occupations, and he applied for some little government office. He was put off from time to time, and the "vacancy" never occurred. He applied for a position as doorkeeper or custodian at one of the museums, but neither could he obtain this. With starvation before him, he began to beg, but was arrested because he was not blind. To conclude, in his own words, "work I cannot, on account of my wounds; a government position I cannot have, because there are no vacancies; beg I cannot, because I am not blind. Will you please put out my eyes?" The sequel I have not heard.

A commission has just been appointed to make arrangements for the representation of Italy at our great fair in 1876. The names of the members are a proof that, however much cold water our own government may have thrown on the scheme, Italy feels that it is an occasion when it is worth while for foreign nations to do their best. I hope they will take over a model of one of their carriage roads, and also teach our railroad contractors how to build a railway that will be as smooth as theirs. In return we might give them a horsecar. Rome, May, 1875.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

DOCTRINAL PAPERS.

AY ON THE TRUE STYLE OF POPULAR PREACHING.

[Read before the New Bedford District Conference, and printed by request of that body.]

BY REV. E. M. DUNHAM.

If I rightly apprehend this topic, we are in considering it to inquire, What are the methods and modes, to be observed in preaching the Gospel to the masses, in order to produce the best results, and to carry out to the fullest extent the design of such preaching? And the style of preaching, in its broadest sense, I understand to refer to both the composition or arrangement of a discourse, and the mode and spirit of delivery. To treat this subject justly it is important that we keep in mind the design or purpose entertained in the institution of preaching; it is necessary to know the end aimed at before the proper or best means of reaching it can be selected.

Of course I need not take the time before this body to set forth at any length the object of Gospel preaching; but I wish to state that object briefly, and ask that it may be kept in view while this subject is under consideration. Gospel preaching was instituted for the purpose of proclaiming the glorious news of eternal salvation to all men, and persuading them to believe the message and accept its conditions. Whatever meets this purpose is preaching, in the true sense; and preaching in this sense is, or should be, always popular in its style. That is, it should be suited to the conditions and comprehension of the mass of the people. The true style of preaching, in the Gospel sense, is, therefore, the true style of popular preaching. Whatever style, whether of composition or of delivery, which presents the Gospel message to all classes of people in the best manner to convince and to convert them, is the true style. Of course it will not be expected that all the necessary rhetorical qualities of composition, or all the oratorical qualities of delivery will be presented in this brief paper, but the most essential characteristics of the true style of pulpit discourse.

In reference to the true style of composition, we will mention *clearness* as the first essential quality. In preaching the Gospel, that arrangement of words and sentences should be adopted which will, in the best and briefest manner, convey the meaning of the preacher. There should be point, and that point should be made clear. If necessary, in order to impress the thought, there should be emphatic repetitions of it, in the same or in slightly varied language. It is not the business of the preacher to utter a long line of proverbs, or good sayings, a succession of glittering generalities, each one of which crowds the preceding one out of the mind; but it is his business to present, in the clearest possible manner, one phase, or a few related phases of the one great truth as it is in Jesus. In order to secure this clearness of meaning the sermon must not be too wordy. If it is, sound will linger on the ears of the hearers instead of substance; a jingle of words will be remembered instead of the sparkle of ideas; the people will go away thinking of the fluency of the speaker, or of his many interesting anecdotes and fine illustrations, instead of the truth which he meant to convey. The style of composition must not be too ornate. I have no objection to rhetorical finish. I believe in it, as a very desirable quality, adding greatly to the efficacy of a good sermon; but this finish must not be so elaborate and so glowing as to draw off the attention from the importance of the thought thus beautifully clothed. All things beautiful and attractive should be made to contribute to the success of the Gospel; but the chief aim of every sermon should be directed to the moral and religious, rather than to the aesthetic susceptibilities of the human soul. The main object should be to exhibit the law of God rather than the laws of rhetoric, the beauty of holiness rather than the beauties of nature and of art.

Another essential quality of popular preaching is *directness*. The people should be made to feel that preaching is not a mere entertainment, mere information for the sake of gratifying their curiosity; but that it is a message to them individually, of the most vital importance. The application, therefore, should be prominent and emphatic. It should not generally be reserved altogether for the close of the sermon, but the more important truths brought out should be sent home to the heart as well as the head while they are fresh and hot. Peter's preaching was popular on the day of Pentecost, and the whole aim of that brief sermon was to show to the assembled Jews that Jesus of Nazareth, a man approved of God among them, but whom they had taken and with wicked hands had crucified and slain, God had raised up to sit upon His throne—that God had made that same Jesus, whom they had crucified, both Lord and Christ. The result was, they were pricked in their heart; and when they asked what they should do, he answers, "repent, and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and your children." Here was directness, and here was a style which none of us will dare to criticize. It is highly essential, therefore, that popular preaching should have that kind of style which pricks men in their hearts, and leads them to make the humble and earnest inquiry, "what shall I do?"

An essential quality of sermon composition is a Scriptural tone. There should be such a frequent reference to

the Scriptures, and such an appropriate use of them, as will make it appear that the sermon is wholly based on divine authority. A fundamental premise in every pulpit argument should be a "thus saith the Lord." Scientific theories, and hypotheses, and speculative ideas are poor trash to convert men's souls, unless they have an evident foundation in the Inspired Word. There is much that passes for popular preaching at the present day, which is the mere *ipse dixit* of the preacher, or of some one else from whom he has borrowed. The Scriptural tone is wanting. The inspired preachers of the New Testament age were careful to show the agreement of their utterances with the "Law and the Prophets;" much more should the uninspired preacher base his message to the people on the holy Word, to which nothing can be added, and from which nothing can be taken away.

As we have said, style has reference to the mode and spirit of delivery. Everything else being equal, it must be admitted that the most natural and effective mode of delivery in popular preaching is what is called the extemporaneous mode. By extemporaneous preaching we understand, not extemporaneous thought, but extemporaneous arrangement of expression; and provided this arrangement can be made with sufficient clearness, impressiveness and self-possession, then the extemporaneous mode is preferable. But if those important qualities are in danger of being sacrificed, then notes or full manuscript had better be provided. Only comparatively few preachers can on all occasions and on all subjects fulfill these conditions with the extemporaneous mode, while, on the other hand, there are none, probably, who cannot on some occasions and on some subjects profitably dispense with all notes. We think that no exclusive mode should be adopted, but that the choice should be governed by the subject, the manner of treatment, and the conscious ability of the preacher. In the practice of either mode, however, there should be a sufficient freedom from all previous preparation to allow the preacher to secure the benefit of any momentary inspiration, whether of thought or of expression.

It may be asked if memorized sermons will not include all the benefits of both the extemporized and the written. We answer no. And here I venture the remark that nearly all, if not all of the so-called extemporized sermons are, at the present day, at least, more or less recitations from memory.

[To be continued.]

CORRESPONDENCE.

THE VERMONT METHODIST SEMINARY.

At Montpelier.

BY REV. D. DORCHESTER, D. D.

This is one of the most deserving of special recognition and praise of any institution of its class. A recent attendance upon its annual examinations and Commencement exercises has given me an opportunity to become acquainted with its merits.

LOCATION.

It is situated upon a beautiful plateau, about one hundred and fifty feet above the village of Montpelier, with an atmosphere of rare healthfulness, and beautiful mountain scenery, presenting many picturesque and suggestive views in the distance. Thus located, the institution constitutes a literary community by itself, with excellent moral, intellectual, and social advantages.

THE BUILDINGS.

are new, erected about six years ago, modern in style, large, and well adapted to educational purposes.

THE COURSE OF STUDY.

covers a wider range than most of our Conference institutions, being incorporated as a Female Collegiate Institute, in addition to the ordinary functions of a Seminary. The classical drill is very thorough, as are uniformly evinced in the high scholarship of those who have entered the colleges from this school.

THE BOARD OF INSTRUCTORS.

consists of a corps of teachers who have large experience in educational work, broad and liberal views, a genuine appreciation of their calling, and who are thoroughly devoted to it. No faculty ever worked together more harmoniously than this, or ever enjoyed more fully the confidence and love of the students. The strong attachment of the pupils to their teachers, the absence of petty complaints, jealousies, and reproaches, and their free, cheerful, and happy relations with them have been especially marked and noticeable. We never saw this condition of things exceeded anywhere, and it imparts a rare moral healthfulness to the social atmosphere of the school.

THE DISCIPLINE.

under its present officers, has been very happily administered. The experienced Principal possesses the rare power of effectively throwing the young people upon their honor, in doing which he teaches them the double lesson of self-respect and self-government. Under his administration the order of the school has been almost entirely self-acting, and yet there is everywhere a careful observance of the proprieties and regulations essential to the dignity and success of such an institution.

THE CLASS OF STUDENTS.

attending this Seminary are older and more mature than any we have seen elsewhere in institutions of this kind. They are young men and young ladies who have come to realize and appreciate

in a good degree, the intellectual and moral demands of life, and have learned to think and act for themselves. It is therefore an excellent place for those young people who, on account of age, or other reasons, find the associations of the graded schools embarrassing and unsuitable; and the mutual inspiration of such minds, in their contact with each other in literary societies and social intercourse, is helpful and pleasing.

THE EXPENSES.

incurred in attendance upon this school are very moderate, including excellent board in a pleasant hall, commodious dormitories, kind and careful watch-care, thorough instruction, artistic and musical culture, etc. The expensive habits of dress, so noticeable in the teachers and students of some institutions, do not here prevail, but the predominating passion is for mental improvement.

THE RECENT EXAMINATIONS.

were conducted by fair and thorough methods, and evinced sound and finished scholarship. The classes in Geometry, Botany, Geology, the Evidence of Christianity, First French, Ancient History, Analysis, and Homer, were especially commended by the committee, and a goodly number of fine paintings were exhibited. The Musical Department also sustained its high reputation.

THE GRADUATING EXERCISES.

were of a high order. The addresses embraced an unusual variety of topics, and were characterized by much freshness, and an absence of the staple allusions so often found in the productions of young writers. The graduating class numbered twenty young men and ladies, of good maturity and promise. Eleven of the young men are fitted for college, most of them having already been examined for admission, and passed, without exception. No other literary institution in Vermont has fitted so large a number for college this year, and for several previous years.

THE AUDIENCES.

in attendance this year upon all the Commencement exercises have been unusually large, from the annual sermon by Prof. White to the last day, when the spacious hall was crowded. This is an indication of the increasing interest felt in this most deserving institution. It has evidently a very strong and intelligent constituency, and, with more union, zeal, and activity in its behalf, it cannot fail to become a very flourishing Seminary. According to present indications there will be a considerable increase of students in the next fall term.

The number of its students ought to be greatly augmented, and its patrons should redouble their efforts to persuade young men and ladies to avail themselves of its advantages. We are glad to hear that an effort is already begun to raise an endowment of \$50,000, and that Mr. Noah Granger, of Randolph, Vt., a man every way suited to such a work, has been put into the field. May he have great success.

Montpelier, Vt., July 2, 1875.

VERMONT ITEMS.

A union Gospel meeting was held, July 2-4, at Ludlow, directed by a committee appointed by the three evangelical Churches of the town, and participated in by all the Churches of that region. It was substantially a good campaign, the services being held in a tent accommodating 3,000 persons. We are not informed in regard to results, but have no doubt it was a glorious meeting.

At South Royalton the revival continues. Rev. J. E. Knapp is greatly beloved by the people. Two were baptized June 20th, and in the evening several requested prayers.

Rev. T. Trevilian is being encouraged at Barnard. Some are seeking the way of life.

At Proctorsville four were baptized June 20th. Several conversions since Conference make glad the heart of Rev. P. M. Frost, who is doing a good work.

Rev. J. Evans, the supply at Walden, is having great success in his work. Some thirty or more have been inquiring for the "narrow way."

At Springfield, too, the good work goes on. Rev. O. M. Boutwell baptized two the 20th ult. The ladies held a successful strawberry festival last Thursday evening; and on Friday Mrs. J. W. Freely conducted a successful concert.

The Y. M. C. A. workers visited Burlington last week, when over 100 rose for prayers. It was to be devoutly hoped this revival may be as far reaching as the one which has blessed and is blessing St. Johnsbury. Some 400 have already united with the several Churches at the latter place.

A good work has developed at Topsham, through the instrumentality of the young converts from Ryegate and Groton.

Rev. M. D. L. Johnson was returned to Bakersfield at Conference, and commences his third year hopefully. Three were baptized at the Quarterly Meeting, June 29th, 4 received into full membership, and 14 rose for prayers at the different appointments the same day.

Lunenburg is a pleasant village in the northeastern part of the State. To this place Rev. H. F. Forrest, the statistical secretary of Conference, was appointed at the last session. We learn of a kindly reception, and of a hopeful opening. Brother F. is among the clearest and most accurate of our thinkers and preachers.

Peacemans, one of our oldest appointments, like many of our more rural charges, losing ground by removals, deaths, etc., was last year left "to be

supplied." They made a rally, however, this Spring, and asked for a preacher from Conference. Rev. J. Wallace was sent to them, and is already encouraged by the conversion of several persons, who have joined class.

The new church at East Concord is progressing finely, and the religious interest is keeping pace. Seven were baptized the 27th ult.

Thus the Lord is graciously blessing His servants and their work all over our interesting field.

The Preachers' Meeting for St. Albans District was a good one; but the brethren complain of lack of interest here, as in other parts of the Conference, manifest in non-attendance and in partial preparation on the part of some of those who do attend. Brothers Lewis and Parkhurst preached excellent sermons, as all who know them can easily believe. Carefully prepared papers were read by Brothers Wilder and Bushnell on "family worship;" by Brother Morgan on "our benevolent collections, and how to take them;" by Brother Stevens on "the Holy Ghost and revivals." Several others presented good sketches. A District love-feast of great interest and power was held Thursday morning.

We promised you something in regard to "Commencement." We feel that we believe to a justifiable pride in our excellent Seminary. The annual sermon before the graduating class occurred Sunday, June 30th, and was by Principal White, from the words, "marvel not that I said unto thee, ye must be born again," and for his theme, "education and the new birth." By careful reasoning and by apt and striking illustration he enforced the truth that no education is complete that does not include regeneration.

The examinations were unusually thorough and satisfactory. With a few exceptions, the students showed they had worked hard and successfully, reflecting great credit on their instructors. The several departments of the school have been finely sustained the past year. The art department is in the most prosperous condition it ever has been; and the department of music has been gaining in popularity all through the year.

The Ethical Society furnished us a rare treat in the lecture of Dr. Dorchester on "beautiful women."

The address of Prof. Kimbly before the Alumni Association was also popular and valuable. Under the caption of "the Swan of Swatara" he delineated the character and work of Plato, making many practical points of inculcable value.

The poem of Mrs. Bowles, on "to-day and yesterday," possessed much real merit, and was worthy the excellent author.

The Commencement exhibition occurred Thursday morning. The large chapel was well filled. Indeed, the attendance on all the exercises of the week was the best we have ever known. The graduating class of twenty is a class of which any school might well feel proud. They are young men and women of beautiful characters and good minds; they have worked hard, and passed a creditable examination; and their essays and orations would have done credit to older and more experienced persons.

After the awarding of diplomas to those who had completed the Seminary and Collegiate courses an exercise occurred in the printed programme. Prof. Dorchester and Miss Clark advanced to the front of the platform, when Dr. Dorchester met them, through a side door, and almost before the audience could draw breath, in consequence of the great surprise, declared them to be "husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost." Our benediction on them both. May their lives be as beautiful and as pleasant as the delightful day on which they commenced their happy journey in the new relations.

FERWOOD NATIONAL CAMP-MEETING.

BY REV. E. DAVIES.

This glorious camp-meeting has gone on from day to day, deepening and widening in power and glory. The ministers seem to be especially inspired for their work, and ministers and people are finding full salvation, and sinners, old and young, are coming to Christ. The Sabbath was a great day. From 5.30 A. M. till 10 P. M. the meetings were held. The love-feast was exceedingly precious, and it was thought that there never was so many fully sanctified ones in the same number of people, and a cloud of glory covered us as the sweet incense of praise and thanksgiving rose to heaven; and then Brother Inskip exceeded himself in one of the clearest sermons on the nature and necessity of holiness. He carried the mighty mass with him, and at the close almost every person arose to testify that they either had this entire sanctification or were determined not to live without it.

Dr. Lowrey followed, in the afternoon, with his most excellent and explicit sermon on the entire sanctification of the whole spirit, and soul and body; and I am constrained to say that it was the most searching and comprehensive sermon I ever heard, or ever expect to. It was a two-edged sword, dividing asunder the joints and marrow, and served to awaken conviction in many souls, especially as pertaining to the sanctification of the body. It ought to be published in tract form, and given broadcast to the world. Dr. M. Sorin, of Missouri, refreshed us with two excellent sermons. Brother McDonald edified and built up and convicted in two

of his characteristic sermons. E. T. Wells of Springfield, Ohio, delighted and instructed with two rich and spiritual sermons. The ladies' meetings have been exceedingly precious, and Mrs. Wittenmeyer and others addressed a most interesting temperance meeting.

For a number of days it was exceedingly hot, and then followed sharp thunder showers, and one night it poured down almost in torrents. The numbers are not so great, as the farmers are too busy just now; but we have representatives of all New England and the Middle States, and some from the Southern States. In a group of ten there were six States represented, and three denominations. Some of the sum of the city floated out on Sunday, and four men made disturbance, but two of them were locked up, and two of them went forward for prayers, and one found salvation. The children's meetings were deeply interesting, under the care of the writer and Mrs. James and others. Some of the clear cases of conversion and of entire sanctification have occurred. But we deeply regret the sickness of Mrs. Inskip, who has been so successful in these meetings.

I am more than ever impressed with the need of these National Camp-meetings, and of their certain success, 1st, in keeping very distinctly before the world the true Wesleyan and Bible doctrine of entire holiness; 2d, in promoting so largely the experience of this great Gospel blessing; 3d, in stirring up men and women to go forth and help to subdue this world to Christ. Witness Pearsall Smith, one of the most polished and successful men that God ever raised up, who had 2500 fully sanctified souls at Brighton, England, in one meeting, who was anointed for his work in Vineland National Camp-meeting; and his successfully laboring wife, who was baptized for her work at Manheim; and others that I cannot name. 5th, in setting a good example of self-sacrificing labor, employing their summer vacation in excessive labor in soul-saving; and, as Dr. Sherman said, there is no danger from this National Committee so long as they keep so busy in their earnest work. They are in great earnest in carrying out their deep convictions of duty, and will all follow the sainted and heroic Cookman long before this mighty work of universal holiness is attained; and I have no doubt God will raise up others to take their places. Everybody pray for them, that they may fully do the will of God.

"COSTLY CHURCHES."

A FEW WORDS ON THE OTHER SIDE.

BY E. M. C.

Fashion sways a long scepter.—Dress, styles, all life, modes of speech and thought, all take rank among her subjects. And fashion, we know, does not always keep company with good judgment and wise discrimination. We have a fashion now of saying hard things about costly churches, and denunciations, warnings, accusations, exhortations, and flings are fairly rained upon the tall steeples and fine frescoes. One of the commonest baits with which the popular speaker covers his hook is something of this kind. Nor is good reason for this wholly wanting. But is it not possible that there is something to be remembered on the other side, equally true and important, but often forgotten?

It should always be remembered that houses of worship have other ends to serve besides those of mere shelter and partial comfort to the worshiper. A church should be a perpetual preacher of neatness, elegance, and good taste. The sanctuary should be a place where the quiet, refining influence of beauty should mingle with the sacred charms of religion. The thousands who drudge, and dwell in rudeness, wretchedness and dirt, should have some spot that shall be not only a resort for prayer but a place to suggest something better than their own dreary surroundings. It has been one of the strong instincts of the race to make places for worship beautiful. It is not a heathen whim.

The sanction of Jehovah has been given to this feeling. Not in Athens or Ephesus alone, but in the wilderness, under the light of the pillar of fire, on Mount Moriah, rare colors, precious stones, costly woods and metals have been wrought into fabrics of pillared magnificence.

The question is a simple one. There is in the world a certain quantity of marble, cedar and gold, raw materials for splendid building, and about so much labor and skill which may be applied in developing and putting these things together. Shall these resources be used, or unused? And then, shall they be used narrowly, selfishly, or generously, nobly? If good architecture has any business in the world, is it to erect temples to commerce, or to God?

Is it to ennoble the place for the sale of dry goods, or the place for the loftiest exercise of the intellect and the heart? Or is it simply to make our private residences charming, and to leave the sanctuary dull and unattractive?

The dispute is not between the salvation of the heathen and the beauty of the Lord's house. It is chiefly whether the treasures of the earth shall be squandered upon ourselves, or given to God. It is not noble religious edifices that rob the sacred treasury, but wasteful idleness of hand and brain, and the selfish gratifying of low appetites, tastes, and ambitions. The temples cost thousands—the fripperies, millions.

A touching narrative was told, a short time since. A fine church was burdened with debt. Matters looked serious. The people gave unusually, and saved their building. One man gave fifteen hundred dollars—about one quarter of all he was worth. That was very unusual; it was a deed to stir the heart with surprise and admiration. And yet, who would have been surprised had this man put the same sum into a cottage by the seaside? Or, suppose his fancy had inclined toward a horse and carriage better than common, or—a good many other things. The outlay would not have seemed so amazing then. That this act was so unusual is to the credit of this man, but to the discredit of almost everybody else. And perhaps, after all, he will get as much pleasure out of his money that way as any other.

It is also worth remembering in this whole matter that the men who cry out against costly churches often mean one thing, and those who hear them understand another. Apologies and excuses for a large amount of shabbiness and positive dirt are sometimes framed out of these outcries against costly churches. Buildings that are simply becoming are fancied to be the target, when the target is a thousand miles away, if indeed it is anywhere at all! Was ever any congregation informed on the day of dedication, by Bishop or officiating minister, that their church was too costly? How many churches have we too costly? Where are they? In Boston, Providence, Worcester, Springfield, New Bedford, Fall River? We have had too many large church debts, but very few churches larger or better than the needs of the people require, or the denomination warrants.

And so it appears that sometimes men who berate costly churches have no very definite meaning; in other words, they mean nothing at all. They follow,—

"Fashion, leader of a chattering train,
Whom man for his own hurt permits to reign."

"Mark the perfect man, and behold the upright;
for the end of that man is peace."
My pulse is growing weaker,
My sight becoming dim;
Life's burden fast is falling
From off each weary limb;
I shall within the heavens,
Ere long, a mansion find,
Than this poor earthly tenement
More suited to my mind.
O, sorrow not, dear children!
Bear up in faith, good wife!
The gift of God upholds me,
Which is eternal life.
I've thought throughout the journey
This heavenly port to reach;
I've clung to those fair promises
That the holy masters teach.
I have a full conviction
Of all their saving power;
Their peace and consolation
Are sweet as such an hour.
They meet who here are parted;
They meet, and never part,
Where sin and grief and sorrow
No more can touch the heart.
I see the gates of glory!
I feel a wonderful breath!
And angel hands are beck'ning.
Can this indeed be death?
Fryeburg.

Sterling camp-ground begins to put on the appearance of a summer resort. A boarding-house opens there to day (July 1st), and a store, to accommodate the numerous families already there.

Our Book Table.

Scribner, Armstrong & Co. have commenced the publication of another series of historical hand-books, with the general title of *ANCIENT HISTORY FROM THE MONUMENTS*. Three volumes are in the course of publication—"Egypt," "Assyria," and "Persia." The first is already issued, forming a 16mo volume of 300 pages, well-illustrated, and sold for \$1.00. This volume is compiled by S. Birch, LL. D., and presents, with a full introduction upon the value, character, and interpretation of the Egyptian symbols found upon her ruins, a comprehensive history of the Ancient, Middle and New Empires of Egypt, as written in her pyramids and masses of stone ruins. It is a very interesting and instructive volume.

J. B. Ford & Co. have issued, in a neat form, the series of very popular discourses delivered by Henry Ward Beecher in the parlors of the Twin Mountain House, last summer. It is illustrated with a very fine photographic portrait by Rockwood. These discourses drew hundreds from the various White Mountain houses, who crowded the rooms of Mr. Beecher's hotel on Sabbath mornings; and they bear all the characteristics of Mr. Beecher's freshest and most eloquent sermons. As a powerful and persuasive and eloquent preacher, Mr. Beecher has no peer; and the marvel of these discourses is that they were uttered under such an oppressive burden of public accusation as would have crushed another man. These sermons cannot be read without giving an irresistible moral force to the personal testimony of Mr. Beecher to his own rectitude of heart and life.

The same publishers issue a very entertaining translation from the French of Fabre, by Rev. L. W. Bacon, now a resident in Geneva. It is entitled *THE ARABE TIGRINE*, CANDIDATE FOR THE PAPAL CHAIR. In a well-told story, late events in the history and condition of the Roman Church are illustrated, and the elements suggested that will enter into the election of a successor of Pius IX. The story is very naturally and attractively given.

The new edition of *THE AMERICAN CYCLOPEDIA* has reached its twelfth volume, commencing with *Motti*, and ending with *Palae*. Although covering a wider field than the previous edition, and introducing the latest developments of science, with very considerable additions in the biographical department, this edition is condensed into about the same space as the old. In every volume a large number of fresh writers upon special subjects are introduced, and no labor or expense is avoided in rendering this noble work an honor to the American name.

and scholarship. H. Vincent Butler, 45 Franklin Street, is the agent for the publishers, D. Appleton & Co., in Boston.

Mr. John B. Becherer, at Lege & Shepard's, 41-45 Franklin St., issues an annual revised and improved edition of his *POPULAR RESORTS, AND HOW TO REACH THEM*. The present volume is a marked improvement upon its predecessors. It has a fine map, and gives, with ample illustrations and well-written descriptions, thirty-one pleasure routes, over all the most striking portions of our scenery. The longest route is over the Union and Central Pacific Railroads to California.

There is no lack of the best kind of portable literature for the carpet-bag during the touring season. Dodd & Mead republished, in a fine little quarto, George MacDonald's late tale, called *"A DOUBLE STORY"*. It bears the unmistakable marks of its author's genius; his insight into human character; his rare powers of description; and his tenderness. The same publishers issue, in a like form, a very different, but no less entertaining or profitable volume—*Albert Rhodes' THE FRENCH AT HOME*. This is a graphic picture of character, habits, manners, and daily life, rather than the record of sights and scenery, which is the common staple of our tourists. It is written with much vivacity and discrimination, has a number of characteristic illustrations, and is, altogether, a very attractive little volume.

James R. Osgood & Co. add to their list of portable volumes a series of very fine poetic translations, chiefly from the German; and from the initial letters of the authors, which alone are given, it is readily guessed that they are from the cultured hand of Dr. J. F. Clarke and his accomplished daughter. The little volume is entitled *EXOTICS*; and the flowers that have been gathered well deserved transplanting. There can be little doubt that they will flourish in our soil.

The last "Little Classic," by the same publishers, bears the title of *NARRATIVE POEMS*. It is the thirteenth of the series, and contains seventeen of the familiar descriptive poems and ballads which have secured their immortality by the test of the taste of several generations. The volume opens with Oliver Goldsmith's "Deserted Village," and closes with Macaulay's "Horatius."

Roberts Brothers publish the latest fiction from the pen of Jean Ingelow, the poetess. It holds the relation, in a degree, of sequel to "Off the Skelligs," but is an improvement upon this in incident and interest. It is a very quiet and faithful development of real and average life, carrying its wholesome moral with it, and entertaining and profitable to the reader with little unusual sensation.

The publishers of Prof. J. E. Carnes' "Some Leading Principles of Political Economy, Newly Expounded," Harper & Bro's issue now, in a duodecimo volume, a series of lectures, delivered in Dublin, upon *THE CHARACTER AND LOGICAL METHOD IN POLITICAL ECONOMY*. The learned author considers and opposes Prof. Jevons' late plea for the mathematical order in the discovery of economic truths. Political economy is now securing the profound study of philosophical minds, and the results of their reflections are interpreted into the language of the people. There are few branches of our academic courses of more practical value at this hour.

J. R. Osgood & Co. publish, in a handsome pamphlet, an essay of Mrs. A. M. Diaz, entitled *A DOMESTIC PROBLEM: Work and Culture in the Household*. This is an excellent discourse upon the various intellectual fields now opening for the development of the talents of woman, particularly the lecture-room. Incidentally it discusses the delicate subjects of dress and domestic duties, and forms a very suggestive and useful tract for the reading of our young people and their mothers.

Ettes & Lauriat issue an Italian tale, under the title of *ELENA*, by L. N. Conyn; and William F. Gill & Co. a fiction, with its scene in Russia, entitled *DEAD TO THE WORLD*; or, *Sin and Atonement*; translated from the German of Carl Diefel. Dodd & Mead issue a new volume, of the same characteristics, picturing quiet and natural life in forms of suffering and discipline, as in former volumes, by the lady (Mrs. Mayo) who bears the *nom de plume* of Edward Garrett. It is entitled *DOING AND DREAMING*, and offers a new and wholesome addition to the Sunday-school library.

LITERARY NOTES.

Oliver Optic has a young friend rejoicing in the name of Lee Shepard Dillingham Leavitt, and he is cruel enough to wish to hold him up for public commendation; so he dedicates his last book, "Ocean Breeze," to him, boldly placing the name on the first page of the work. It is aggravating enough to have one of the author's books dedicated to you; but how much worse is it when your name is of the character mentioned above!—Harper & Bro's have published an attractive volume in Arthur Gieve's "Early Kings of Norway." The author gives, in the pungent, incisive style of which he is so noticeably master, many of the wild, picturesque legends of the Norseman, while at the same time embodying all the information which careful study and research have developed concerning the Northern potentates.—The new juvenile magazine, which we presume will struggle as long as possible against the absorbing powers of the *St. Nicholas*, is to be entitled *Wide Awake*, and will be published by D. Lothrop & Co. Miss Ella Farman is the editor, and such well-known writers as R. H. Stoddard, Col. T. W. Higginson, Miss Amanda M. Douglass, Sophia May, etc., are on the staff. "J. Hain Friswell," in his recent volume on "The Better Self" (sic), says that young men of forty in American and the English colonies are called by their own lanky sons of fifteen "darned old farmers."—One of the best of the numerous memorials of the unpleasantness at Bunker Hill is Messrs. J. R. Osgood & Co.'s publication, containing a spirited account of the battle, with numerous illustrations, and a brilliant poem by Oliver Wendell Holmes.—A new edition of Artemus Ward's works is soon to be brought out by G. W. Carleton & Co. It will contain four volumes, entitled as follows: "A Ward, His Book," "Travels," "London," and "Lectures."—Mr. Simon Adler Stern's new translation of Auerbach's "On the Heights" is about ready at Henry Holt & Co.'s establishment, as also a novel by Mrs. Jenkins, entitled "Within an Ace."

NEW MUSIC. Published by Oliver Ditson & Co.: *Ballad for Piano*, by Miss Prescott; "Adieu du Berger," for piano, by H. May; "Waiting for the Swallows," song by Clara Fianetti; "Blushette," ballad by J. L. Molloy; "Down the Shadowed Lane She Goes," song by Geo. Osgood; "Which is the Proper Day to Drink?" glee by Dr. Arne; "Upon a Stormy Sunday," song by M. F. Carpenter; "Dreams of the Past," by G. H. Felton; "A River Thro' Each Windy Glade," song by W. Wright; "Five o'clock Buss," by J. Yung; "Father of Mercies," arr. by M. Smith; "Fear Not," arr. by M. Smith; "Come, Lord Jesus," arr. by Smith; "Oh, Rest in the Lord," arr. by Smith.

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PUBLISHER'S NOTICE.

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Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the requisite stamps are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected which, if condensed into half their space, we might be glad to use. Anonymous communications go into the waste-basket at once, unread.

Articles are paid for only when this is expressly stipulated.

ZION'S HERALD.

THURSDAY, JULY 15, 1875.

Whether we receive spiritual benefit from the grove meetings of the season, now opening all around us, will depend rather upon ourselves than the character of the services we attend. However spiritual these may be, if we are simply visitors and lookers on we shall rather be repelled than blessed by their earnest exercises. If we enter personally and heartily into their enjoyment, assuming a portion of their burden, and seeking to do others as well as to profit ourselves, we shall bear back to our homes with us a gracious accession of spiritual strength and an inspiring preparation for our labors in our particular fields during the coming season. Let us see to it that our devoirs are not left dry while all the surrounding life is so richly hatched with the heavenly dew.

Dr. James Freeman Clarke, in his admirable Fourth of July oration before the municipal government of Boston, advocated Woman's Suffrage, not on account of her similarity in nature, ability and character to the other sex; but on account of her difference. He would bring, he urged, new elements, and help in keeping legislation free from special tendencies. She would make many mistakes, as men do, but they would be different, and correct each other. He thought our mixed public schools and great denominational academies had happily prepared the way for harmonious and wholesome action together in public affairs. Dr. Clarke thought we could not expect a perfect civilization until men and women become companions in everything, in work and play, in art and literature, in science and discovery, in study and in all occupations. The indications of the hour certainly point in this direction.

The sermon of Bishop Foster at the Round Lake Camp-meeting, on Sunday morning, was one of those wonderful inspirations, sometimes vouchsafed to exalted minds on special occasions. His text was, "It doth not yet appear what we shall be," and his subject was the mysteries of our manhood in the present and in the life to come. It was a rare specimen of pure metaphysics, handled with the Holy Spirit. At times, during some of the pathetic pictures of human consciousness and memory, the audience, ministers and people were bathed in tears, while many cried aloud in uncontrolled tenderness. The glances forward, at the close of the discourse, through the dividing cloud, wrap the whole audience, and tears and shouts were commingled. His voice failed, but at a momentary respite it came again. We never heard a discourse come so close to our hearts, or more rapturously strains. As his voice weakened he offered, amid the weeping of the people, the touching prayer, "Dear Lord Jesus, help just a little, while we attempt to understand what Thou hast revealed about our life to come." He ended with a magnificent and impassioned exposition of Paul's description of the resurrection body, and suddenly closed, as he represented a heavenly congregation beyond the veil, with the affecting sentence, "I wish I could tell you about it; but we must do it now." No one present in that great audience of many thousands will forget the occasion or the sermon. The body sank from vision, and the soul stood disclosed in clearer vision; earth vanished, and heaven burst upon the enraptured view.

THE VACATION.

The summers are no more intense now than in former years, and the pastoral and pastoral work no more exacting. The ministers of thirty and forty years ago needed relaxation just as truly as their successors of the present day; but the definite vacation period is a modern invention. The fact that during the school vacations, especially in the cities, a large number of families find boarding places in the country, and that the size of some congregations is seriously affected, suggests this period, when the burden of intellectual and physical labor is more seriously felt, as the hour for relief and refreshment for the pastor.

But more people remain behind in the city than find it practicable to seek homes in the country, and especially in the large proportion of Churches of our denomination the absentees are easily counted. If adequate supplies are secured for the pulpit very respectable congregations will be usually in attendance. The objection on the part of certain reasonable Christians to these regular and somewhat protracted ministerial vacations, is not so much to the fact of the temporary cessation from appointed labors as to the time and circumstances. A physician has as exacting a profession as any that is pursued. If a man of average sensibilities, there is a constant drag upon his vital energies. He has not even the assured and unbroken rest of his nights. There are no hours of the day when he is secure from a peremptory call to service. He feels the need of rest. But our established physicians rarely secure any considerable period of remission from professional duty. They have no annual vacation. When rest becomes indispensable they do not leave until every possible provision is made, and precaution taken to meet any exigency that may occur during the proposed absence from office.

Conscientious men think that the

same personal anxiety to secure the discharge of the solemn and comforting offices of the ministry should be manifested by pastors. Ought there not to be even more, considering the divine character of the minister's call to his work? There are some persons (perhaps on account of their age) who intimate that there is an apparent lack, in some quarters, of loyalty to the highest sense of duty; that, whatever may be the condition of the Church, the health of its members, the promise of spiritual refreshings, when the date comes for an excursion to mountain or seaside, no self-sacrifice is suggested by the eager tourist, the expected recreation must be enjoyed, whatever may be the influence of it upon the prosperity of the Church, or whatever individual grief may follow.

Some persons are so biased in their judgment by old-fashioned notions as to intimate that there has been a marked falling off in the *esprit du corps* of the ministry; that there is a lack of readiness to assume personal responsibility as to the progress of the local and general Church, and unwillingness to assume any considerable share of the burdens that fall upon all our Christian movements. Our laity are well educated, are men of talents and business men, and our ministers are therefore somewhat disposed to throw off upon them the material cares of the Churches. They will take care of the pulpit, they say, and perform a reasonable amount of visiting, but the laymen must manage the business, and see to it that the charities and educational institutions of the Church are provided for.

But we cannot throw off responsibility so easily. It is not the Church belonging to a body of members that we serve, but the Church of the Lord Jesus Christ. These great interests are His. The growth of the Church is the establishment of His kingdom; and we are responsible to Him. These charities and schools of learning are born out of the bosom of His Church, through the power of the Holy Spirit, and they are dear to His heart; we labor not for these simply; we endure the hardships of their establishment, humbling ourselves to beg for them, and denying ourselves to give to them, for His sake whose they are, and whom we serve. From no possible effort that promises to be moderately effective can we personally shrink to push forward every interest of His kingdom upon the earth. We must sympathize with each other, and throw our personal aid into every weak place, not simply as a brotherly act (and perhaps there is even too little of this), but for Christ's sake, whose cause is everywhere represented.

With this spirit there will be no trouble about vacations. The higher interests will always be first considered before any personal indulgence is permitted. The spiritual wants of the people left at home, the visitation of the sick, the attendance upon funerals, will all be provided for before the door of the parsonage is closed. If the temporal or spiritual condition of the Church is to be in any wise periled by his absence, no conscientious minister will permit himself for a moment to think of his personal gratification. Times will occur when he must have a respite, not of one week, or two, but of many. Some one of the thousand strings of his harp may break, and it takes many days to renew it. When this occurs he will be conscious of an entirely new sensation. Now, instead of eagerly leaping to a vacation, he will begin to sigh and pray for strength to resume his blessed tasks again. "O," said a convalescent minister in our office, the other day, "I cannot describe to you the luxury—yes, the luxury of being permitted to preach the precious Gospel again!" He had been laid aside for a year. Let us work while the day lasts, for the night cometh, when no man can work.

"JUST IN TIME."

This was the joyful exclamation of an aged man, who, after many years of sin and rejection of God's mercy, had humbled himself at the foot of the Cross, and found salvation. Though then in health and strength, a few short weeks only elapsed before he was called from time to eternity; but he died well, for his soul rested by faith on a complete Saviour.

"Just in time" will be the real feeling of every soul that truly comes to God, for it will seem to each as if the work of sin had well nigh wrought eternal ruin. How little any of us comprehend the terrible fact that while out of Christ we walk along the verge of the world where change never comes, and that perhaps the very next step may plunge us headlong to its fearful depths.

"Lo! on a narrow neck of land,
Twixt two unbounded seas, we stand,
Secure, insensible;
A point of time, a moment's space
Removes us to that heavenly place,
Or shuts us up in hell!"

Just in time! This thought will thrill the souls of the redeemed, as they reach the heavenly shore, and look back over their life's journey along probation's path. As they see how perils surrounded them, how enemies watched and plotted for their fall, how many times they almost stumbled into the pitfalls prepared for them, their wonder will be that they ever found a way of escape. They will see that it was alone through the mercy of a loving God and Father that, just when hope had well-nigh gone, then, just in time, deliverance came, and they were saved. Remember, unconverted one now reading these lines, that, unless without de-

lay you make Christ your friend, your last gracious call will soon be heard, and, if unheeded by you, all joy and hope will die out in your soul. What ever else you may neglect, as you value heaven, and dread the pains of perdition, seize the present hour, and make sure work for eternity.

"Nothing is worth a thought beneath,
But how we may escape the death
That never, never dies!
How true our own election sure:
And, when we fall on earth, secure
A mansion in the skies."

THE EUROPEAN CATHOLIC PRESS.

A paragraph now going the rounds of the secular press, announcing the exclusion of the Catholic organ of Baltimore from the limits of the German empire, calls our attention to a fact of grave import, namely, the interference of the Catholic press, the world over, with the political matters of the German States especially. This has become so annoying and embarrassing, in many instances, that the government has been obliged to interfere (in self-defense) at home, and to exclude from its territory many sheets published abroad, over which it can exercise no control.

This has been construed as an attack on the liberties of the religious sheets, but it is, on the contrary, nothing but a means of precaution against efforts to excite political animosity against the government, under the mantle of religion, and this especially among the lower classes. It is really startling to observe how these weapons of the Ultramontane party have increased within the last few years, and to what extent they go in their warfare. These organs are of different grades, but they all breathe the same spirit of poisonous hostility to the German empire under Prussian control. As religious journals, one would expect them to do their best to stimulate a spirit of religion, morality, and strict observance of duty to law and the authorities of the nation; but their columns are filled with the wildest outbursts of rage, and the bitterest invectives to internal strife.

In the hands of the priest, who is always the principal power in a small community, they enter circles where there is no capacity to think and compare, but always a great readiness to find fault with everything that is done by civil authority, though it be a system of coinage, or the matter of civil marriage. The party of the Center—that of the Ultramontanes—have been frequently accused of controlling all this great power to their own interest, although they steadily deny a concentrated press organization. This is only true in so far that there is perhaps no one great center of power; but there is a center in every community, or parish, that controls the press in a manner to reach and cultivate the local prejudices, to the one great end, of embarrassing the government. The inspiration is the same, though the instrument may be suited to the soil to be cultivated.

These papers continually represent the internal policy of the country to be of the very worst kind. According to them, faithful priests are persecuted, thrown into prison, or banished from their country, and Catholics are excluded from the most influential of public functions. They openly declare that the practice of the Catholic religion is soon to be suppressed; and that all Catholic institutions of learning are to be closed; and that a heretical sect—that of the Old Catholics—are to be put into possession of them all. The introduction of civil marriage on the part of the State is declared to be the first step towards a dissolution of all moral bonds, and the legal sanction of concubinage.

The very circles whose looseness of marriage relations is tolerated, namely, the socialists, receives no word of censure from them, while the wildest political vagaries are tolerated, so that they only run counter to the interest or practice of the State. In short, there is not a single question of internal politics in which these Catholic sheets take a position in harmony with the welfare of the empire, as a consolidated country. In such purely political questions as the annexation of Hanover and other German States to the Confederation they are always ready to take that side which favors disintegration, and weakness rather than the policy of aggregation and strength. And they are very sure to represent every progressive movement of Prussia as an attempt on the part of the country to an aggression against the rights and privileges of the smaller States.

And as they are traitors within, so they ever favor in foreign states a policy which weakens their own. They always have tears to shed for France in her humiliation, and admiration for her loyalty to the fortunes of the legitimate, Henry V. Some of the South German Catholic journals have openly expressed the wish that France might soon recover, and dash the German empire into ruins, so that Prussia, Protestant Prussia, might be stripped of her power and her honors. They even went so far, in many instances, as to preach up a German intervention in Spain in favor of Don Carlos, because he was the representative of the loyal and infallible religion of the Church. These organs yet regard Austria as a fruitful field of Ultramontane hopes, and always have a kind word for her policy when it is in any way antagonistic to that of Prussia and German unity.

The growth of these Ultramontane organs in the last few years has been enormous. There are now over three hundred of them in Germany, Austria

and Switzerland. Of these about fifty are dailies, while over sixty appear twice or three in a week, and the rest weekly. They are all political sheets, in the bitterest sense of the term, but they float the flag of religion, are edited by priests, at a very small expense, never pay a cent for correspondence or original matter, and therefore run a fearful competition in price against the regular journals of the day. The result is that they penetrate nooks and corners that never can see or know of any other sheets, and these therefore become the sole sources of information to the ignorant and prejudiced masses, who believe all they say, and are ready to take up the cudgel in defense of their most treacherous propositions. The State may well fear them.

ENGLISH CORRESPONDENCE.

It is my great privilege to attend the Irish Wesleyan Methodist Conference, now holding its annual session in this busy and famous metropolis of the linen trade; and, considering how many Irish people, or people of Irish descent, are found in connection with the Methodist Episcopal Church, I dare say your readers will not be unwilling to hear a little news concerning Irish Methodism.

Belfast itself is the largest and most powerful Methodist center in Ireland, and possesses several large and handsome chapels (or, as the Irish people and yourselves call them, churches) in different parts of the town. The Methodist community here is also well represented by several men of wealth, position, and great local influence. The Mayor, Mr. T. G. Lindsay, is a Wesleyan, and there are several branches of the Lindsay family, devoted Methodists, who are among the leading members of Belfast society. Our leading families here are distinguished, even in Ireland, for their munificent hospitality; and the members of the Conference have had abundant, not to say exacting proof of this side. According to our custom on this side of the Atlantic, the actual opening of the Conference is preceded by a week of Committees of Review, whose function it is to receive and consider the reports of Committees of Management, and to forward these, with any resolutions which the reading of them suggests, to the Conference.

The Committees of Review, as well as the Managing Committees, are mixed bodies, composed of nearly as possible of equal numbers of ministers and laymen. I had the pleasure of attending most of these meetings in Belfast this year, and found them eminently interesting and edifying. I was especially struck with the acuteness, intelligence, and eloquence of the lay members of the Committees, as also the great and loyal interest which they evidently take in all Connexional matters. My conviction has been greatly strengthened that it will be an invaluable advantage to secure for such laymen closer incorporation with the Conference itself in all matters not purely ministerial and disciplinary. One of the conspicuous defects in the present system is, that general and departmental questions are discussed twice over; first, in the Committees of Review, and subsequently in the Conference itself, thus wasting valuable public time, besides running the risk of seeing the conclusions of the Committees of Review modified, or even refused by a purely ministerial body. The peril to peace arising from this inconvenience is very evident, though, hitherto, mutual consideration and forbearance have prevented any serious collision of the kind. We shall probably some day have something like a constitution, and tolerably complete body of written law, both for Great Britain and Ireland; but it cannot be said that we are in that fortunate position at present.

Your admirable Dr. Curry, of the *New York Christian Advocate*, is with us, and seems to be very much struck with the contrast in this respect between your Church and ours. But the gift of codification does not seem to be a specially British one; and John Bull has an instinctive aversion to precisely logical theories and formularies. It is probably a blundering way of doing things; but somehow we get on pretty well, and substantial justice is done, upon the whole.

One of our most interesting gatherings in connection with the present Conference was a public breakfast, given to the ministers and lay representatives by the Mayor in the Music Hall. The large and handsome Hall was beautifully decorated with flowers and flowering shrubs, and a very substantial and elegant repast was provided. Our worst host of course occupied the chair, and did the honors most effectively. He delivered a long address—by much the longest. With perfect frankness, and considerable ability, he discussed from his own point of view some Connexional questions which are now in the category of what it is becoming the fashion to call "burning" ones; such especially as the class-meeting question, and that of lay-representation in the Conference. Perhaps the timeliness and prudence of this act were open to a little question. But any harm that might have been done was neutralized by the good-tempered and playful banter in which our glorious president indulged in reply. Subsequent speakers also were impelled to speak in defense of our class-meeting test of membership. No doubt the question of the ecclesiastical status of communicants who do not meet in class, or have their names recorded in a class-book, presses for early solution; but it is an eminently ticklish question, and is beset by many difficulties of detail through which it is difficult indeed to see our way. Assuredly any course which

would tend to weaken the influence of the class-meeting, or its hold on the affections of our people, is earnestly to be deprecated. On the other hand, it is plausibly argued that we should give some practical recognition to persons whom we stately admit to the Lord's Table; that we do acknowledge their Church-membership by such admission, and yet give them no public recognition, and treat them in all respects as if they did not belong to the Christian Church at all; that unless they belong to the Wesleyan Methodist Church they do not belong to any; and that if they do belong to it the fact should be publicly recognized and recorded. It is a case in which emphatically we require "the wisdom which is from above," to avoid the rocks on either hand. Surely, however, that providence which has guided us through so many perplexities, and extricated us from so many perils, may be relied upon to guide us aright in this matter, if only we give ourselves to prayer.

The breakfast-meeting out of which these rather digressive remarks have arisen was an eminent success. Probably three hundred persons sat down, and a fine spirit of affectionate brotherhood, of devotion, and of earnestness prevailed. One cannot help hoping for great things in connection with Irish Methodism. Certainly the present generation of Methodist officials is not one whit behind its predecessors in any of the elements which indicate vigor, and give promise of progress and prosperity.

Belfast, June 28, 1875.

LETTER FROM ROUND LAKE.

The days are passing swiftly, yet delightfully, in this beautiful sanctuary of the woods. The trees are so tall, the foliage so dense, the shade so grateful in these burning July days, the lake is so blue and clear with its myriads of little boats and its gayly painted Lilliputian steamers, the cottages are so fairy-like and enchanting, and the society so genial and so kind, content with what he is inclined to say.

"Oh, if there be an Elysium on earth, it is this."

But there are better things still. The stunner is awakened by the bell for six o'clock prayer-meeting, which is generally well attended, and of deep interest. Mrs. Bottom and Mrs. Wright took charge of it this morning, and nearly twenty seekers for salvation in its various stages came forward for prayer. The following breakfast, and in the snowy tents, decorated with garlands of green maple leaves, the dwellers therein smile "good morning," and the marble basin in the central square, with its pellucid green water and its many drinking cups, speaks of the ever-flowing fountain whose waters of salvation are here offered so freely to all. At eight there are various prayer-meetings, at the stand in the Tabernacle, and in the Washington Street tent, where Mrs. Lauckford, with a party from Brooklyn, hold two holiness meetings a day.

Holiness, by the by, seems to have been the chief thought in all these meetings. There would appear to be few unconvinced sinners on the ground; or, if there are, they do not attend the meetings, but content themselves with promulgating Wesley Avenue, between the double circle of tents, and the aristocratic cottages of the Bishops, of whom we have had Bishop James, Bishop Harris, Bishop Andrews, Bishops Campbell and Miles (colored), already, and expect Bishop Foster and a number of others in a day or two; the Kings, the Hillmans, etc. Regular preaching is at 10, 2, 3, and 7, and besides the Bishops, there have been able sermons delivered already by Dr. Edward King of Port Edward, who opened the meeting, S. L. Beebe, eq. of Baltimore, L. M. Beaudry of Green Island, H. Dunn of Troy, Elder Burdick, Dr. Nelson of Brooklyn, Dr. Pearce of Trenton, N. J., Rev. Mr. Hamilton of Dublin, Ireland, Rev. Schell Bown of Galesville, Ill., Presiding Elder Hunter of Indiana, and Dr. Spear of Kentucky.

The preaching has been very clear, and earnest, and full of Christ, but the audiences have not been quite so large as it was expected they would be, nor is the interest as deep yet among the people as anxious hearts have hoped it would be. The two most effective sermons (as to immediate results) thus far have been those of the two colored bishops; and the most popular exhorter is Amanda Smith, also colored, whose shrewd common sense, personal experience of the things of which she speaks, added to her wonderfully flexible voice, and adaptation of entirely new hymns, makes her a great power on the camp ground, and there are some five others in progress at the same time—among them a very interesting children's service, conducted by Mrs. Bottom, Miss McDonald, and others. A very touching scene was presented to-day, when hundreds of little ones, being called upon to testify for Jesus, rose in return, and repeated in clear voices and with beautiful emphasis the following words:

"The 'Fourth,' or rather the Fifth of July found beautiful commemoration in this forest sanctuary. Bishop Andrews' clear, logical sermon on sowing and reaping was followed by patriotic and Christian exhortation of great force and beauty on the part of Bishop James, in which the speaker alluded to temperance as the rule of our land, and the Gospel, applied to heart and life, as the only hope for our country, and the only possible corrective of this and all its other evils. Dr. King then read the Declaration of Independence, and the great audience joined their voices in 'America,' in a manner which might, according to an old formula, have 'taken the roof off,' had it not been too high up for even national anthems to reach. High decorated tents and cottages, colored lanterns hung among the trees, giving a very festive appearance to the encampment; and nature gave a grand display of fireworks, in the form of a most welcome thunderstorm, which at about 5 o'clock in the evening cooled the atmosphere, and then cleared off sufficiently to allow such of the population as chose to enjoy the beautiful display of fireworks provided for their entertainment upon an adjoining hill. When we consider that the majority of those here assembled are entitled to rejoice in the liberty wherewith Christ makes His people free, perhaps no more appropriate place could be found in which to celebrate the anniversary of national independence than at Round Lake."

The grounds have been very much improved since last year, one third as many more cottages and tents added, and trees and door-posts ornamented by transplanted ferns and mosses, which flourish very well in the perpetual shadow of the tall trees. A mineral spring has been discovered in the northern corner of the new land, and work-

men are already digging with the expectation of opening a medicinal fountain which shall equal those of Saratoga and Ballston.

The weather has been perfect ever since the opening of the Camp-meeting—almost too cool at first, and since the heat commenced relieved by grand thunder storms. The tents are gradually filling up, and it is prophesied that by the close of another week the greatest gathering ever found at Round Lake. May the Spirit of God pour out His blessing upon these multitudes, and Jesus himself feel them, as they upon the grass, till, all being satisfied, the distributors of the Bread of Life may gather the remaining fragments twelve baskets full.

Editorial Paragraphs.

Eight years ago Joseph Hillman, eq., the well-known energetic and practical prayer-leader of Troy, noticing that the attendance upon district camp-meetings was becoming more and more limited, embracing but a small portion of the leading members of the Churches, and visiting, also, the Vineyard Grove when it was drawing its tens of thousands to its public services, he determined upon a similar experiment in his portion of the State of New York. With a few laymen of like purpose they surveyed the surrounding country, and finally fell upon the admirable site which has already secured a national notoriety, and is known as Round Lake. A more convenient or delightful scene for a great meeting could hardly be imagined. It lies upon a great railroad line, but is at a distance from villages, in the perfect quiet of the country. The grove is young and vigorous, and fully shelters every portion of the grounds. The location of the Tabernacle and cottages is upon a high plain, overlooking a charming lake. The grounds are well laid out, and already quite a popular village of cottages and tents, with public offices, stores and dining halls, has been built up. The cottages are generally plain, although some of them are as highly ornamented as those that grace Oak Bluffs. The arrangements for large public meetings are excellent. The preachers' stand is ample, and very comfortable seats spread out in sufficient numbers to accommodate several thousand persons. A very large tent and a chapel at the rear of the Tabernacle afford the most convenient of stormy weather and the convenience of morning prayers.

The special idea of Round Lake for the last two years has been that of Christian and denominational fraternity. The various Methodist families of the United States and Canada were fully represented in the meeting last year, and seem to be gathering in about equal numbers at the present meeting. Bishop Kavanaugh of the Church South, is already here, and Rev. Mr. McFerrin is coming. Bishops Campbell, Miles and Halsey, of the colored Churches of the South, are abundant in service, and their sermons and exhortations are highly appreciated. Bishop James, looking as if his life and strength had been renewed, presides with great vigor and wisdom. His address on the 4th of July is generally spoken of as one of signal ability and appropriateness. He is assisted by Bishops Foster, Harris and Wiley. Hundreds of the best known ministers of the Church, from all parts of the country, with many representatives of other denominations, are present. The preaching is excellent, and the prayer-meetings powerful. There is an entire absence of the grounds of the secular air that marks the Vineyard, and very much of the old sanctity of the camp-ground remains within the circle of this great religious village. Our correspondent will give a detailed account of the meetings; and we only add, that it is good for us, physically and spiritually, to be here.

Dr. James Porter is writing a *History of Methodism* in one volume, 12mo., about 500 pages. Two hundred pages will be devoted to British Methodism, and three hundred to the Methodist Episcopal Church and its offshoots, bringing in all the main facts and figures from the beginning to the present time. It will contain tables of our principal statistics for each year, beginning with 1787, the annual records of our different benevolences for each year, and many other matters now entombed in over fifteen or twenty volumes of Minutes and Journals, and thus be convenient to the vast majority of our preachers who have neither Bangs' four volumes nor Stevens' seven volumes. These cost more money than many of our people can spare, and require more time to read than they can spare. The volume without doubt will be both popular and useful. His "Compendium" will appear in a few days, in its revised condition, representing the Church of to-day within its original scope.

Southern papers report a novel, but capital method of "summering," adopted by the Presbytery of Holston, Tenn. The members, lay and clerical, are to spend their summer vacation in an active campaign in the mountains of North Carolina, going on horseback to Buncombe County, as their base of operations. There, two by two, with as many elders as can be mustered for the expedition, they will hold protracted meetings at different points till the last of August, when the Presbytery will hold its semi-annual meeting at the Reems Creek Church, Buncombe County.

We learn by the *last Christian Advocate* that Rev. Dr. De Haven and family arrived in New York July 1st, from Palestine, on six months' leave of absence. For nearly three months previous to his leaving he was confined to his bed from a serious accident, occasioned by being thrown from a horse.

It is stated that Dr. Oscar Fraas, Director of the Natural History Museum, and Professor of Geology at Stuttgart, Germany, is visiting Beyrouth, Syria, for the purpose of studying the geology and mineralogy of the Mountains of Lebanon, and making a geological map of them. He is the guest of Eastern Pasha.

The seventy-first issue of 1875, for the Boston Directory, with its usual completeness and convenience of arrangement, has been issued by the publishers, Sampson, Davenport & Co., No. 155 Franklin Street. Of course it is indispensable for the counting-room and office desk. No pains is spared by its careful publishers in securing its correctness.

Miss Ella D. Wood, daughter of the late Rev. P. Wood, a teacher of French and German, and unexpectedly deprived of a situation by the failure of the "School of All Languages" at Newburyport, desires employment in this department, for which we learn she possesses special qualifications. Letters addressed to her at Newburyport will receive prompt attention.

We learn from Dr. Warren that within a fortnight applications for admission to the Medical School of Boston University have been received from England, France and Turkey.

A large audience was convened on Boston Common, last Sabbath evening, in honor of the 85th anniversary of Jesse Lee's preaching under the famous Old Elm Tree, preserved so carefully by the authorities of Boston. Rev. Dr. Thayer, of East Boston, presided on the occasion, and after suitable devotional exercises an address was delivered by Rev. J. W. Hamilton, pastor of Grace Church, setting forth the facts which preceded and followed the interesting event. In referring to the characteristic traits of this distinguished pioneer of Methodism, the following incident was quoted, taken from a paper of those times:—

"On Sunday evening last, as a Hunting-ton Methodist preacher was holding forth to a large concourse of people, assembled by the novelty of the circumstance on the Common, he took occasion to observe that he who professed repentance without faith was like a man rowing a boat in troubled waters with one oar. 'This man,' said he, 'must go on one side, and then on the other, but will never go ahead.' On which a sailor, one of the audience, said, pretty audibly, with an oath, 'Why, then, do not he scull?'"

No intimation was given, said the speaker, that the preacher replied, but no man would have been more likely to reply than he, for he was ready with his wit, and made the Churchmen. It was a kind of fixed principle with him never to let a congregation go from his preaching entirely unaffected. He would excite them in some way. He would make them weep if he could, bringing his fine voice, warm affections, and glowing eloquence to bear upon this result, with strong and earnest intensity. If he failed in this he would essay to alarm them with deep and solemn warnings of words and manner; and if all failed he would shake their sides with some pertinent illustration or anecdote, and then, as a last resource, he would use the appliances of trust, earnestness and affection to guide their stirred-up thoughts and sympathies to the fountains of living waters."

able addresses followed from Revs. A. B. Kessler of Charleston, and L. E. Bates of South Boston—the former dwelling upon "Early Methodist Out-door Preaching," and the latter on the "Adaptation of Methodism to the Common People." The services were deeply interesting, throughout, and closed with the benediction by Brother Kendig.

From the daily papers we learn that the annual meeting of the "New England Association of the Veterans of 1812" was held at the rooms of the "Charitable Mechanics' Association," July 5th. After the choice of officers several votes of thanks were passed by the members, including one recognizing the marked courtesies extended to those venerable men, now reduced to a mere handful, by the citizens of Lexington on the occasion of their late Centennial celebration; but, significantly enough, they make no allusion to any recognition whatever by those managing the doings of the Seventeenth of June. We are thereby reminded of having seen on that day a band of these scarred and feeble men, twelve or fifteen in number, standing in the sun on the sidewalk in Charlestown, during the progress of the vast procession, and finally, weary with long waiting, taking up their solitary march to the Monument grounds, unnoticed and unattended, and then were shown to seats in the far northeast corner of the pavilion, where even hearing would be quite out of the question. We forbear comment, believing that it was wholly due to inadvertence rather than any intentional neglect; but some apology is certainly due from some source.

We found, this past week, to our great regret, in this city removing from Wesleyan Hall the rich-told organ which has for months past afforded rich music at the Preachers' and other meetings. But on learning that its destination was for the new Methodist Church in Salt Lake City we were quite reconciled to its departure. We recall the effect upon us of listening, some four years ago, to the playing of the Bruns' Organ, at Salt Lake City pronounced the "second organ in size in America," and "built by J. Ridger, a Mormon," and have no fears for Bro. R.'s reputation in church organ building; for one more rapid in tone, or inefficient in every essential respect, we have rarely if ever heard than this rude affair in the Mormon Tabernacle. Its outside was a very nice one, and the organ, in our opinion, was a most miserable abortion. We are glad to learn of the successful career of Bro. Ryder, as a first-class organ builder, and refer our readers to his advertisement in another column.

We regret to learn, from one of our exchanges, that Rev. Charles Prest and Rev. William A. Smith, of the New York Wesleyan Methodist Connectional Office, are reported as in very poor health.

In Memoriam.

The funeral of Martha L., wife of Collector William A. Simmons, took place from her late residence, 267 Warren Street, Boston Highlands, Tuesday, June 30, at 12 o'clock. Rev. J. A. Ames officiating; and at 2 o'clock services were held in the large vestibule of the Hanover Street Methodist Episcopal Church, of which the deceased was an active member. The pulpit and altar-rail were draped in mourning, and the rear wall of the chancel was hung in alternate stripes of black and white. Above were the words, "We mourn her loss;" at the rear, and near the pulpit, was an excellent likeness of Mrs. Simmons; and over this was suspended a white dove. The body lay in a rosewood casket, covered with white Thibet, and studded with silver. The love borne for the deceased found expression in floral offerings of crowns, wreaths, an anchor and harp—one of the most beautiful of which was a basket of white carnations, with the word "Marine" in pink carnations. The services began with singing by the Grand Army Quartette, followed by reading the Scriptures by Rev. G. C. Chadbourne, and remarks from Rev's Wm. C. High, E. Cooke, S. Upham and C. K. True, D. D.

To write of Mrs. Simmons—of "Marine," as all who knew and loved her were wont to call her—is a task not to be undertaken with dry eyes. Months since Consumption marked her for his own, and gradually, but steadily he pursued his victim, until, wearied with the conflict, she sank. In the prime of life she was taken from our midst, leaving a fond husband, two sweet children and a host of friends to mourn her loss. In every good work she was foremost, like an angel of mercy, moving in and out among the poor, for she nursed them in sickness, sympathized with them in trouble, and counseled and cared for them. In her own family circle were her Christian graces displayed—as a wife, whose happiest duty was to cheer and comfort her husband; as a mother, whose earnest effort was to bring up her children in the fear of the Lord; as a friend, to encourage all. Though sadly missed, the memory of the departed will linger long in our homes and hearts, leading us to live, like her, a useful life, that our end may be, like hers, peaceful and happy.

MARY LOUISE.

July 1st, 1875.

THE WEEK.

FOREIGN.

The Nation says, "the arts of war receive more in every great nation of Europe an amount of positive encouragement such as has never been anywhere bestowed on those of peace," and that never before has preparation for war been carried on at such a scale. Russia, Germany and Italy are in "an uneasy state of mind," inspired by ambitious dreams. Italy has an army of 195,000 men, soon to be increased to 300,000.

Ireland.—The High Church, conservative party in the Irish Episcopal Church bitterly oppose the recent action of the General Synod in revising the Prayer Book, and has formed a "Society for the Defense of the Athanasian Creed." For a long time the lay and clerical union approve of the work done by the Synod. Such is "the Church."

The Cardinal Archbishop of Dublin has consecrated the entire human race to the sacred heart of Jesus. What does this mean? Who gave to this particular man this universal authority? Is he a pope? Is he divine?

France.—The loss of life by recent floods is 3000 persons, and of property 300,000,000 francs. A subscription for the relief of sufferers now amounts to 150,000 francs.

England.—Lady Franklin is better. Dr. J. H. Newman, though the most able English convert to Romanism, has been for years subject to constant jealousies from different Catholic parties, and thwarted in several important schemes for "the Church." Are they afraid that his spirit, so much purer and broader than their own, may eventually lead him back to Protestantism? A memorial is to be presented in honor of Deane, the author of Robinson Crusoe, and also to Dr. Isaac Watts.

Mr. Miller of Bristol, received last year \$250,000 for his charitable work. Since 1839 he has received by voluntary offerings and expended \$3,750,000. Messrs. Moody and Sankey must be completely discomfited. The town authorities of Eton refused a police force for keeping order at a meeting proposed by these evangelists, and the use of the Town Hall; and they had to hold a meeting in a private garden.

The most popular book in London is the Sankey Hymn Book. Americans in London had a 4th of July banquet on the 5th at the Crystal Palace. Speeches were made by Minister Schenck, Mr. Torrens, a member of Parliament, and others, and in the evening there was a grand pyrotechnic display.

On the 4th, at Westminster Abbey, Dean Stanley addressed handsomely to the Declaration of Independence. Messrs. Moody and Sankey expect to hold meetings in Paris.

The London Standard, in a violent attack upon the United States, says that, in case of Canada being sought by the former, "England would fight for Canada as for Kent," and that "a suggestion to abandon Canada would overthrow the strongest ministry England has ever known." An English ministry was once overthrown when England sought to retain other American colonies, and yet those colonies had to be abandoned.

Spain.—The Alfont troops have gained important victories over the Carlists.

Portugal.—At Lisbon the members of the diplomatic body, and Portuguese of high rank, waited on Mr. Moran, the American minister, to congratulate him on the anniversary of American Independence.

Belgium.—The excitement between the Liberals and Ultramontanes is increasing. Religious processions have been forbidden.

Bavaria.—Religious jubilee processions (Catholics) have been forbidden this year.

Russia.—A secular married priest has been raised to the Episcopate in the Greek Church.

United States of Columbia.—By the late earthquake 16000 lives were lost.

Italy.—The Wesleyans are building a chapel in Rome. A monument to Savonarola has been unveiled at Ferrara.

Mexico.—There is a formidable insurrection in Sonora.

Germany.—Count Von Arnim, for intentionally abstracting State papers, is sentenced to him, has been sentenced to nine months' imprisonment. A Union Conference of Old Catholics, members of the Greek Church and of the Church of England, is to be held at Bonn.

DOMESTIC.

The motion to quash the indictment against Tweed has been denied by Judge Brady, and the prosecution will be immediately executed. The arch-plunderer meanwhile is quartered in Ludlow Street Jail. The next removal will doubtless be to the State Prison.

A Georgia man has invented a flying machine in the shape of an eagle. When he can fly like an eagle we will believe. In Toronto, Canada, a man has been sentenced to three months' imprisonment and twenty lashes. Some persons in New York have been very sick from eating pickles which contained arsenic of copper. Beware of pickles manufactured for the market.

In Washington a white man has brought a suit against a colored man, under the Civil Rights Bill, for being ejected from the latter's lodging-house.

John Westervelt has made a confession about Charles Ross, which it is hoped may lead to his recovery. Mennonites, to the number of 500, are en route to Canada.

The Colorado potato bug has reached New York and Connecticut. The South Carolina Bank and Trust Company of Columbia has suspended.

On the 24th inst. occurred the centennial anniversary of Washington's assuming command of the army at Cambridge. There was a poem by James Russell Lowell, and an oration by Dr. A. P. Peabody.

By the new Kentucky motor (cold vapor, produced by a consumption of air and water) it is claimed that a pressure of 16,000 pounds to the square inch has been effected, and that it will be carried up to 50,000 pounds. Gen. Forrest and Pillow, on the 5th, made speeches at Memphis, Tenn., at a celebration by the colored people. A colored young lady presented Gen. Forrest with a bouquet.

The very severe thunder storm in this vicinity on the 6th extended over the country. Much damage was done to property, and several persons were killed. Twelve persons were drowned on the 3d and 6th—two young ladies in the Sabatius River (Me.), six boys at Fall River, a lad at South Framingham, a young man at Lawrence, one at New Lawrence, and one at Auburn; the 5th, ten persons at Norfolk Va., by the sinking of a tug, and one man at Providence, and another at Pawtucket, three at Rockaway, N. Y., and two men killed by lightning on the 6th, and two boys at Portsmouth, Va.

The almost universal opinion of learned lawyers in Vermont and elsewhere is in favor of ex-Governor Smith's management, as president of the Central Vermont Railroad.

The excess of interest revenue receipts in 1875 over 1874 is \$7,426,481.55. Boston's Fourth of July oration was delivered in Music Hall by James Freeman Clarke. Mayor Cobb has made an excellent selection of Commissioners (T. Jefferson Coolidge, Charles H. Dalton, and William Gray, Jr.) to locate

one or more public parks within this city. They serve without compensation. The New York Times has a column and a half of accidents which occurred in that city, Jersey City and Brooklyn on the 5th.

Two New York Roman Catholic papers, the Tablet and Freeman's Journal, are at loggerheads over the self-appointment of Mr. McMaster, editor of the latter, to examine the condition of all the Roman Catholic colleges in the United States, as to their compliance with the Pope's requisition. The Tablet says: "So it would seem that Mr. IX has not only created the Archbishop of New York a Cardinal, but has given us an Arch Inquisitor of Catholic education."

The Executive Council refuse to commute Pomeroy, the child-murderer's sentence. A Jewish synagogue in New York has an organ and choir, and the sexes sit together, both of which are innovations.

The Hoosier Tunnel route will soon be ready for through business, on a large scale. Mayor Cobb thoroughly enforces the license law. The prospect for the Southern cotton crop is favorable. Last year's average daily consumption from the Coochiate water works was 18,074,900 gallons. The Mystic works will furnish an average daily supply of 156,690 gallons.

Dr. J. M. Langston, of Howard University (D. C.) has been elected president of the Richmond (Va.) Land and Financial Association, which secures homesteads for the laboring classes. The American College of Music, to be established by some unknown millionaire, is to be located in the Central Park, New York. In 1875 the books in the Astor Library, New York, aggregated 127,570, and the readers 41,692. The fee for a registered letter to any part of the United States, or to a foreign country, is 10 cents in addition to the regular postage, all to be prepaid.

In New York city the mercury has reached 95 deg. in the shade. A suit has been brought against Peter B. Sweeney, to recover over \$7,000,000, alleged to have been stolen from the city funds. The net earnings of the railroads in the United States (69,273 miles) for 1874 were \$189,570,938. The Nation (July 1) has a strong opinion on the subject now going on in New York city upon the question of paying laborers employed by the city. One party wishes to pay according to the market rate; the other, headed by Morrissey, insist upon another system of payment, regardless of the market rate, i. e., what the laborers regard as a reasonable sum, or what the officials regard as a suitable amount, which, of course, is but a mere political scheme for influencing voters. One side besides New York City, the other, headed by Morrissey, insist upon another system of payment, regardless of the market rate, i. e., what the laborers regard as a reasonable sum, or what the officials regard as a suitable amount, which, of course, is but a mere political scheme for influencing voters.

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The inauguration of Dr. Bugbee gave very great satisfaction, and all the exercises were full of interest. The degree of D. D. was conferred upon Rev. C. H. Doering of the Conference of Germany and Switzerland, and W. H. Gibson of the Baltimore Conference.

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class of fourteen, including two ladies, was graduated. The honorary degree of Master of Arts was conferred upon Hon. R. E. Williams of Bloomington; the degree of D. D. upon Rev. D. H. Miller of Covington, Ky.; John E. Cookman, Boston, and George W. Arnold and Richard Hane of the Central Illinois Conference.

Prof. Manley Miles, of Michigan, has been appointed Professor of Agriculture at the Illinois State Industrial University, at Champaign.

HONORARY DEGREES CONFERRED: Harvard, L. L. D., Thomas Carlyle of England, Gov. William Gaston of Boston, Stephen Salisbury of Worcester, Prof. Asa Gray of Cambridge, Christopher Columbus of Cambridge; M. A., George Washington Wales.

Union, Gen. Ph. D., Albert J. Myer, ("Old Prob"), D. D., Rev. L. Clark Seelye of Northampton, Mass.; L. L. D., David Murray, chancellor of the department of education of Japan.

Dartmouth, A. M., Gov. Person C. Cheney of Manchester; D. D., Rev. William J. Tucker of New York, Hon. S. B. Burton of Sandusky City, Dr. Samuel H. Wiley of Santa Cruz, Cal.; L. L. D., Charles O'Connor of New York, Nathan R. Smith of Baltimore, Harvey Jewell of Boston.

Bates, D. D., Rev's H. P. Torsey of Kent's Hill, D. C. Clinton of Hillsdale, Mich., and D. M. Reeves of Albany, New York.

Yale, D. D., Rev. Prof. Levi L. Paige of Bangor Theological Seminary, Rev. Edwin P. Parker of Hartford; L. L. D., Gov. Sam'l J. Tilden of New York, Professor John Clark of Northampton, Mass., Prof. Simon Newcomb of the Naval Observatory, Washington; M. A., Mr. Hubert H. Bancroft of San Francisco, David S. Hunt, M. D., of Stonington, Conn., Timothy Treadwell of Toledo, Ohio, Oliver H. Perry of Southport, Conn., Henry T. Wiswell of Washington, D. C., Henry W. Poole of Boston, Charles J. Arms of Pittsburg, Pa., Robert P. Alden of New York City, Frank Vincent, Jr., of New York City.

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Notes from the Churches.

MASSACHUSETTS.

Broadway Church, South Boston.—We have learned that since Conference between 40 and 50 have bowed at the altar, saying, "pray for us!" 14 have been received into full membership; 20 have united as probationers. Last Sabbath 10 children were baptized, 8 by immersion in the Bay, in the presence of a large congregation of people. We are expecting a general outpouring of the Holy Spirit. Our Christ can save the multitudes, if they will only come unto Him.

The Lowell Seminary.—The Conference committee of visitors to this institution attended the annual examination of the students, June 10. They found an exceedingly energetic and capable Principal at the head of a competent Faculty, and a company of well drilled students, in numbers largely in advance of the previous year. Considering the number and abilities of the board of instruction, the number who avail themselves of the advantages of this school is still too small.

The standard of requirements for graduation, having been raised by the addition of another year, none graduated at the recent anniversary, the class preferring to continue in the institution until they had completed the enlarged curriculum.

The committee were happy to find ample facilities for preparation for the Boston University, to which the Seminary has been recently affiliated, but without any financial connection.

The classes in all departments evinced good instruction and earnest devotion to the various subjects of study. The Kindergarten, a new department established by Prof. Bragdon, has given great satisfaction, under the direction of Miss Weston, whose inventive genius and thorough study of the child of interesting and developing the childish mind have afforded to her little pupils an unfailing source of amusement and improvement.

The success which has crowned the assiduous efforts of Prof. Bragdon during his first year is exceedingly creditable to the board of Trustees, who after long consideration chose him to be the head of the Seminary. While the literary advantages of this Seminary are all that can be desired, the moral tone of the school, and its surroundings, and the religious spirit, are such as to place all possible safeguards about the welfare of the young women who may select it as their temporary home.

The committee cordially recommend this institution to the patronage of our Church and the public generally, for not only the healthy healthfulness and accessibility of its location, but also for the eminent literary advantages and Christian influences here combined.

DANIEL STEELE, Chairman.

Mr. Editor:—Whereas, a false report has gone forth, namely, that I died last Monday, very suddenly, this is to forbid any one believing the same, the report aforesaid having arisen from a misunderstanding telegram.

Yours truly, F. A. CRAFTS.

Westerly, R. I., July 9, 1875.

MAINE.

Maine State Camp-Meeting.—From a letter lately written I learn the report is abroad that we are soon to abandon the Camp-ground at Richmond. Friends are therefore hesitating about making it their permanent place.

I am authorized to say that, by the grace of God, we intend to hold this for Jesus till the Millennium. We believe that God approves of the enterprise, for it is wholly consecrated to Christ. It will remain upon that altar. Withdrawn from all disturbing influences, we expect that the King of kings will in a very special manner reveal Himself unto those who assemble at the State meeting this year. We give a cordial invitation to friends outside of the State to come and worship with us.

A report has been circulated that the army worm has entirely stripped the leaves from the trees. On the contrary, no injury whatever has been done. The Lord has guarded the grove because it has been given to Him.

Augusta, July 8, 1875.

Rems.—The first graduating exercise at the Hallowell Classical Institute occurred June 29th, and was an occasion of much interest, and highly creditable to all concerned. The essays were all well written, and fluently rendered.

The graduating exercises at Bates College took place June 30th. The class number 17. The degree of A. M. was conferred on the class of '73 in course, and on A. N. Marston out of course, and that of D. D. on Rev. H. P. Torsey of Kent's Hill, and Rev. D. C. Clinton of Hillsdale, Mich., and Rev. D. M. Reeves of Albany, N. Y. O. C. Wendall was elected professor of astronomy. Hon. J. B. Bates, president of the college, presented a letter from the donors. Diplomas were given to the theological graduates.

The Hamlin prizes for excellence in reading, offered to the freshman class of Colby University, have been awarded to F. E. Dewhurst and Henry E. Thompson. The senior class numbers 16. Commencement July 28th.

The Waterville Classical Institute will graduate a class of 25 college in a few days. The institution is prospering.

The annual exhibition exercises at the Eaton Family and Day School, Norridgewock, took place June 23. The school still maintains its reputation as a first class institution.

Rev. W. H. Clark was installed pastor of the Baptist Church in Norridgewock, June 27th. Sermon by President Robbins of Colby University.

The prizes for extemporaneous composition in the Junior class of Bowdoin College have been awarded to W. G. Waitt and Arlo Bates.

Rev. J. McKelvey is lecturing on temperance with good success in various parts of Franklin County.

Prof. J. S. Sewall, of Bowdoin College, has accepted the professorship of sacred rhetoric and oratory in the Bangor Theological Seminary.

Rev. T. G. Lyons, of the Baptist Church at North Paris, baptized several on the 27th of June.

Rev. W. O. Ayer, of the Baptist Church in Skowhegan, baptized ten converts June 27th.

Henry M. Stetson was ordained pastor of the Baptist Church at East Sumner, June 29th.

Services are held each Sabbath on the Old Orchard Camp-ground. A Sabbath-school of 60 was organized last Sabbath.

Six persons were received in the Chestnut Street Church July 4.

At the State Street Congregational Church 26 were received July 4, 7 by letter and 19 by profession; all were members of the Sabbath-school.

Five persons were baptized in Kennebunk July 4, by Rev. G. F. Cobb, pastor of the Methodist Episcopal Church.

A large number of children were baptized by Rev. E. G. Gibbs, pastor of Congress Square Universalist Church July 4. A children's day is observed each year in this church.

Rev. Isaac Lord of Berwick, is in great affliction. He buried his wife last week, the remains being carried to Gardiner, her native place, for interment. Sister Lord was a noble Christian woman, and will be greatly missed in the hierarchy.

The new Methodist Episcopal Church at Denmark was dedicated July 6. Sermon by L. Luce, Presiding Elder of Portland District. Rev. W. S. McIntyre preached in the evening. The brethren who have pushed this enterprise through are worthy of all commendation. The church is very neatly finished within and without in good style.

Inside of brown ash with black walnut trimmings, carpet on the floor, and a platform, the whole costing less than \$2,000. If any of our Churches wish a lesson in economical church building let them go to Denmark.

The Payson Memorial Church, Portland, was dedicated on the 4th. The old church in which Dr. Payson preached for a number of years was burned July 4, 1866, in the great fire, just nine years before the dedication of the new church. Dr. Carruthers, the pastor for nearly 30 years, preached the sermon. Dr. Fisk of Bath, preached in the forenoon, and a memorial service was held in the evening. The services were of a very interesting character, and several clergymen of different denominations participated in the same.

East Maine.

The New Brunswick Conference of the Methodist Church of Canada, embracing the Provinces of New Brunswick and Prince Edward Island, met in Centenary Church, St. John, June 22. The statistics show 604 members and nearly 800 probationers; 65 effective ministers and 20 probationers.

On the 28th seven young men were ordained to the ministry, the service very similar to that of our own Church, about the only difference being such as would adapt ours for Elders to only one ordination.

An educational meeting was held, and addressed by representatives from the Nova Scotia Conference, C. L. Kaskell of Canada, your correspondent, and the president and ex-president of the denomination at college at Sackville. The school is flourishing, and doing a good work, both for the Dominion and Church.

Brother B. M. Mitchell, stationed in Ellsworth at our last Conference, received a warm greeting from his parishioners, and he is devoting himself faithfully and with characteristic zeal to the work of re-establishing Methodism in the city. Already the signs of fruit appear. The Methodist Church in Cherryfield, which has only been irregularly occupied

for some years, is now opened each Sabbath morning. Already Brother Eldridge has gathered a large congregation. The star of promise is again in the East.

The last Sabbath in June was a day of rejoicing and weeping in Calais—of rejoicing in both of the Methodist Churches because of the revival presence of the Holy Spirit, and of weeping in other Churches as three or four pastors said farewell to congregations they had long served.

C. A. F.

NEW HAMPSHIRE.

Items.—The Main Street Methodist Church, Great Falls, was lately damaged \$200 by fire.

Rev. H. W. Hand, late graduate of Tufts' Divinity School, has been ordained Universalist pastor at Methuen.

John W. Colwell, late of the Andover Seminary, is preaching for the Congregationalists of West Concord.

Rev. James Le Roy, late pastor at Ashland, of the Episcopal Society, goes to Nahant. Mr. H. M. Hill, of Concord, grandson of ex-Governor Hill, succeeds him.

Rev. Francis Chase exchanges the rectorship of the Episcopal Church of Claremont for one in Framingham, Mass.

Prof. Warren, late Principal of the New London Institute, is to be succeeded by Rev. D. Pratt Morgan, of Jamaica Plain.

Prof. Austin, Principal of Mendon Academy, has resigned, and Prof. Cummings takes his place.

In the Free Will Baptist Church of Concord 8 persons were recently baptized in Horse Shoe Pond.

Rev. G. A. Gilman, Hudson, is to be pastor of the Baptist Church at Cornish Falls.

Rev. Charles Hardon, late pastor of the Swedenborgian Church of Contoosook, is about to remove to Maine.

Rev. J. A. Freeman has been installed pastor of the Congregational Church of Bowdoin.

At the 64th annual meeting of the New Hampshire Bible Society, just held in Salem, the receipts during the past year were reported at \$6,664.98, a decrease from the year before of \$477.01. Dr. Edward Spalding was elected president of the society.

Rev. Mr. Moore, of Malden, Mass., is to be pastor of the Congregational Church of Bristol.

Mrs. N. E. Bayles, of Taunton, Mass., has given \$500 as the nucleus of a fund for the Episcopal Church of Exeter.

Services for the last time were held in the old "meeting-house" at South Ware, July 4th. A fine new church is to be built immediately.

Mr. A. Snyder, late pastor of the Baptist Church at Hopkinton, goes to Leeds, Me.

Mr. Mortimer received 17 persons into the Congregational Church of Hopkinton July 4th.

Rev. O. W. Scott of Dover, lately baptized 8 persons.

Rev. A. R. Lunt baptized 7 persons at Gifford Village July 4th, and received 17 into full membership, which doubled the membership of the Church. It now numbers 34 members in full, and 24 probationers. Mr. Lunt is still feeling great prosperity.

We learn that Rev. W. H. Stuart of North Salem, is having a very successful pastorate. During the first year his congregation and Sunday-school were largely increased. The Sabbath-school library was enlarged, improvements were made upon church and parsonage, and all the bills of the Society were promptly met. The second year opens very auspiciously. The Church is being quickened. Backsliders are being reclaimed, and souls are asking, "what must I do to be saved?" The crowded social religious meetings are most precious seasons. The pastor is working zealously, and is hoping for a glorious revival. The preacher's claim has been advanced \$100 from last year.

VERMONT.

The congregations are increasing at Waterbury, under the popular preaching of Rev. W. Underwood.

We are more than holding our own at Waterbury Center. Rev. E. Folsom baptized some recently.

Stowe is supplied this year by a student of Syracuse University, Brother George Smith, a young man of good promise, and a brother of Rev. C. A. Smith, the efficient pastor at Marshfield.

Rev. H. A. Bushnell was appointed to Shelburne at the last Conference, to supply the place made vacant by the transfer of Rev. C. W. Wilder to the New England Conference. He is a very popular preacher and pastor. He has been much afflicted in the dangerous illness of several members of his family; but we are glad to learn that the crisis is passed, and it is hoped all will recover.

The Sunday-School Union at West Charleston was a decided success. An unusually good spirit prevailed, and the attendance was large.

A "pleasingly painful" incident is brought to our notice in consequence of the ravages of the grasshoppers in Kansas. As we understand it, a family connected with our Church in Cranbury went to Kansas, a few years ago, to better their circumstances; but for two years their crops have been completely eaten up by the locusts, leaving them hopelessly destitute. Last Sunday the Methodist Episcopal Church at Cranbury took a collection which was made large enough to bring the whole family East. This is an effectual way of relieving such sufferers.

Rev. H. A. Spencer, of Montpelier, recently baptized a gentleman and his wife, each of whom is sixty-four years old.

Tuesday, July 6, was a "great day" in the history of St. Albans Methodist. The corner-stone of their new church was laid by Bishop Wiley, the preliminary services in the Congregational Church, which was kindly offered for the purpose. Several ministers of our own and other Churches participated in the exercises. Besides a goodly number of ministers from the vicinity of St. Albans, we noticed Presiding Elder McAnn of Montpelier, Professor White of our Seminary, and others from other parts of the Conference. The address of Bishop Wiley was able and instructive, and delivered in his easy and graceful style. The following is an abstract which appeared in "The St. Albans Daily Messenger":

"He said this was not only a beautiful and impressive service, but one of the most significant in which men and women can be engaged. Can moral beings be engaged in a sublimer purpose than this? Will God indeed come and dwell with us? These are the questions suggested by the occasion today. If we do all that He has commanded we have His promise that He will come and abide with us. It is for that purpose that we erect this building. It is also a house, the adjunct of home. There is no spot so tender, so rich in its memories, as the home

[Continued on the 8th page.]

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THE SUNDAY SCHOOL.

Third Quarter.
Sunday, July 25.
Lesson IV. John, iii, 7-17.
BY REV. W. O. HOLWAY.

THE NEW BIRTH.

Leader. 7. Marvel not that I said unto thee, Ye must be born again.

School. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.

L. 9. Nicodemus answered and said unto him, How can these things be?

S. 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

L. 11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

S. 12. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

L. 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

S. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

L. 15. That whosoever believeth in him should not perish, but have eternal life.

S. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

L. 17. For God sent not his Son into the world to condemn the world,

S. But that the world through him might be saved.

Thus far our Lord has had to do with men of humble birth and station. His first disciples were selected from peasants and fishermen. They made no pretensions to learning, and no professions of sanctity. But now we have a different specimen—a man of years and culture, of dignified deportment, rich, respected, religious, a member of the Sanhedrin, a Doctor of the Law, one who had sought out all knowledge, and was familiar with all traditions—a Pharisee, too, of rigid morals and haughty integrity. Such was Nicodemus, the first of his class to come to Jesus.

It was feast-time at Jerusalem, and Jesus was present. In a burst of holy indignation He had purified the Temple (ii, 15, 16), and by a series of miracles had startled all minds, and convinced many. Of this number was Nicodemus. He had reasoned, logically enough, that no man could do these miracles except God were with him. Appearances were against the new Prophet. He was unknown, obscure—a provincial, without social standing, with no literary reputation; but, for all that, His mighty works were the credentials of a teacher sent from God. Was He more than this? Nicodemus decided to call on Him, and satisfy his own mind, but not by day; he is too timid to risk remark and ridicule; he will wait till nightfall.

To this visit we are indebted for one of the richest and most compact summaries of Gospel truth which the Bible affords—the Father's love, the Son's mission, the Spirit's agency, man's lost estate, the faith that saves, the kingdom of God, eternal life—all these; and all grouped around the central truth of regeneration, the necessity of which is most convincingly impressed on the mind of Nicodemus.

Marvel not, etc. Our lesson begins midway in the conversation. We find the learned doctor sitting, amazed and utterly confounded at the teaching of the younger Rabbi. "Born again?" This the condition of membership in the coming kingdom? Why, he had never dreamed of conditions for himself—never dreamed that he was not fitted for the Messiah's kingdom, and for its highest honors, too. His righteousness and respectability not sufficient? His descent from Abraham to count for nothing? The whole foundation of his proud confidence to be thus swept away, and he to be brought down to the ignominious level (vii, 49) of the common people of the Gentiles, even? This was a revelation indeed! And what was it to be "born again?" In a doubting or frivolous mood he inquires if a second physical birth is meant. But he is met by the calm declaration, prefaced by the words with which our Lord was wont to introduce His most solemn utterances, "verily, verily I say unto thee, except a man be born of water and of the Spirit (Luke iii, 16, Titus iii, 5) he cannot enter into the kingdom of God." He is further reminded that though a second physical birth were possible it would profit nothing. Flesh can only beget flesh. The Spirit is required to beget a true spiritual nature. Nicodemus is dumbfounded. Such teaching and such a tone of authority he had never heard, from priest or scribe.

Ye must—in the very nature of things. A spiritual kingdom must have spiritual subjects, if any. Spiritual things are spiritually discerned, if discerned at all.

Be born again, or "from above"—the third repetition of this requirement. Nicodemus is taught that neither learning, nor circumstance, nor rank, nor respectability, nor the righteousness of the Scribes and Pharisees (Matt. v, 20) will suffice to admit him into the kingdom of grace here, or the kingdom of glory hereafter (See Paul's testimony, Phil. iii, 4-8). He must be born again, by a creative act of the Holy Spirit; a new spiritual life must be implanted (2 Cor. v, 17, Gal. vi, 15); and the result must be a new creature, "which after God is created in righteousness and true holiness" (Eph. iv, 24). The word "regeneration" rarely occurs in the Scriptures, but its essential idea saturates the whole New Testament. It presupposes a fallen, sinful, helpless

state, for which it furnishes a complete and supernatural remedy. Conversion is man's act, in the exercise of his free will, whereby he turns from sin to holiness; regeneration is God's act, whereby the change is effected "according to the power that worketh in us."

The wind bloweth, etc. A passing zephyr rustling the leaves outside might have suggested the illustration; or, possibly, the word "spirit" itself, which, both in Greek and Hebrew, is the same as that for wind. Jesus reminds His visitor that the familiar wind is a mystery, whose comings and goings no man can understand, whose whole action is incomprehensible. It roams freely where it listeth; but its "sound" is heard, and, though unseen, its reality and power are palpable by its effects. Equally mysterious is the Spirit's work, but none the less real. The gales of the Spirit sweep over the Church at times "like a rushing, mighty wind"; at other times like gentle breezes. Their breath is the life of man, and their "sound" is heard in the prayers of the penitent and the praises of the saved; but no one can tell their manner of acting, nor prescribe their course (2 Cor. xii, 17, 1 Cor. xii, 11). The Spirit works in us, and changes us, we know not how. The effects are manifest; the method is unknown.

How can these things be? Nicodemus still doubts, but no longer trifles. He is perplexed with the "how" and the "why." His pride keeps him busy with problems, and hinders him from testing the truth by experience.

Art thou a master? etc.—more strictly, "the teacher." Erasmus puts it thus: "Art thou that Doctor whose wisdom is so famous?" etc. There is a tone of surprise, and perhaps reproof, in the question. Jesus hints that His doctrine is not new—that Nicodemus might have found it in David's Psalms (li, 12) and Jeremiah's (iv, 4; xxxi, 33) and Ezekiel's (xxxv, 25-27) prophecies—and that one who professed to be a teacher ought to be conversant with the elementary principles of the truth he professed to teach. Nicodemus belonged to the class of the "wise and prudent," from whom these things are hid.

We speak that, etc. Notice the ring of absolute certainty in these words. Jesus does not quote traditions nor utter mere opinions; His are words of truth, derived from practical knowledge. His doctrine of the new birth embodied a fact which had already been verified in human experience. Its mystery was no mystery to Him. Jesus knew whereof He affirmed, and He here arraigns Nicodemus and the Pharisees for their unbelief in not receiving His testimony.

The plural "we" in this verse has been variously interpreted. According to Lücke it is merely rhetorical; Sier and Whedon refer it to the Trinity; Lange and Wesley, to all the regenerate; Bengel, to Jesus and the Holy Spirit; Meyer, to teachers, like Himself.

Earthly things . . . heavenly things. In declining to receive what Jesus had taught of the earthly aspects of regeneration, Nicodemus was shutting out the higher revelation. The earthly side was comparatively obvious, and capable of verification. If this was rejected it was useless to speak of the heavenly aspects of the new birth—the unsearchable things which only a pure faith could grasp.

No man hath ascended, etc. The "heavenly things" just mentioned could be taught only by one who knew them. No mortal was competent to teach them, for none, not even Moses, had gone up to heaven and brought down a revelation. Only the speaker, the Son of Man, who was Himself of heaven, and had come to earth, could testify of the heavenly. Uniting in Himself both God and man, His dwelling place was at the same moment in heaven and on the earth. As He told Nathanael (i, 51), He was the true Jacob's ladder, with His feet on earth's soil and His head in the skies, adown which heavenly revelations might come, and there is none other. For Nicodemus to reject Jesus and His testimony was to shut out from his soul forever the light of truth (Prov. xxx, 4; Eph. iv, 9, 10).

And as Moses, etc. Jesus tells why He came to earth. He cites Moses to this Doctor of the Law, and shows that the serpent of brass (Num. xxi, 9) was a type of Himself and His redemptive mission. 1. The brazen serpent was not itself poisonous, but was made in the likeness of the poisonous serpents; so in Jesus there was no sin, but He was made in the likeness of sinful flesh (Rom. viii, 3). 2. The serpent was uplifted on a pole, in sight of the poisoned and dying; so Jesus was to be nailed to the Cross, and lifted up in sight of a sin-cursed and perishing world. 3. The look of faith healed the serpent's bite, and restored life to the body; so the look of faith at the Crucified was to heal the deadly poison of sin, and give eternal life to the soul. 4. The serpent was for the Jews only; the salvation of Christ is free and full for all men. Whosoever believeth that Jesus was lifted up for him shall escape the death of sin, and live forever more.

For God so loved, etc. Nicodemus is here told one of the "heavenly things" (ver. 12). Jesus lifts the veil, and shows to His astonished hearer the very heart of the Invisibly. All Gospel truth is condensed in this brief and wonderful utterance. We have not space to properly interpret it, but its important lessons are, 1, that God is love (1 Jn. iv, 8); 2, that His love embraces the whole world of man (1 Tim. ii, 4; 2 Pet. iii, 9; 1 Jn. ii, 2); 3, that His love for man, though undeserved, is so unspeakably great and compassionate that He spared not His own Son, but freely delivered Him up for us all

(Rom. viii, 32; 1 John iii, 1); 4, that a personal faith is requisite to make the gift of His love efficacious for our salvation. God's love was the motive; Christ's sacrifice, the means; and a personal faith is the condition of salvation. For God sent not, etc.—a confirmation of the preceding. The world deserved a judge, and not a saviour; and the Saviour will one day be its Judge (Acts xviii, 31; 2 Cor. v, 10; Matt. xxv, 31-46). But in His first coming His purpose was to atone, not to condemn. This thrice-pronounced "world" has something solemn about it (Meyer).

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, July 25.

1 Who was Nicodemus, and what led him to visit Jesus?

2 What condition was required of him, and why did he marvel?

3 What is it to be born again?

4 What points of comparison between the Spirit and the wind?

5 Was the doctrine of regeneration mentioned in the Old Testament?

6 What is meant by "earthly" and "heavenly" things?

7 What is meant by the Son of Man being lifted up?

8 In what respects was the brazen serpent a type of Christ?

9 What are the lessons of verses 16 and 17?

The Family.

IN THE SWING.

BY L. M. W.

Baby and I

Are going to swing;

Boys, come and push us!

That's just the thing!

Now we go up,

Now we come down!

Up in the apple-tree,

Down to the ground.

Dear little head

Lies on my breast,

Trusting and safe

As a bird in its nest;

How long or how high,

No matter how swiftly,

We're pleasantly swinging,

Baby and I!

Up in the apple-tree,

In the snug nest,

Light winds are swinging

The robins to rest;

Four baby-robins

Are swung to and fro,

Backward and forward—

Now high, and now low;

The mother broods o'er them,

And close to her breast

They are pleasantly swinging,

Secure in their nest!

Ab, well, my baby

Will soon leave my breast;

And all the young robins

Will fly from the nest!

But never more happy

Or safe can they be

Than swinging to-day

"In the old apple-tree!"

God cares for the robins,

Wherever they fly,

And we, too, will trust Him—

Baby and I!

—Christian Union.

PORTRAIT OF WHITEFIELD.

BY REV. M. E. WRIGHT.

Probably few Methodists are aware that a very precious memorial of the great Whitefield is in existence, not far from where I live. It may be seen any day by simply calling at the place and asking the privilege. I refer to a large oil portrait of himself, which has been kept in this same house and family, with almost religious care, for more than a hundred years. It shows about one half the figure, at full life size, thus giving substantially the effect of a whole length portrait. It better interprets the living character and personality of its subject than any other representation that I have ever seen. The old oratorical attitude, so familiar to us in the ordinary pictures of Whitefield, is there; and I do not know that his likeness was ever taken in any different way. It would hardly be the wonderful orator-magician of our earlier dreams and fancies were not the arms extended, and the palms half-upturned, as if the fiery appeal that roused and melted the breathless throng were just bursting forth into that passionate cry to Gabriel to stop, and not fly away to heaven till one sinner more had repented? Yet the difference in power and expression is marvellous. What seems so forced and awkward in the best engravings becomes entirely natural and graceful in this fine oil painting. One no longer thinks how tired he must be, to stand so stiff and motionless; how his arms must ache to be incessantly stretched out at full length! The dumpy little face, with its flat and meaningless smile, which has so pitifully caricatured the usual biographies of Whitefield, here expands into a massive countenance, full of strength and dignity, lit up with the soul-full tenderness which gave such a miracle of power to his words.

From childhood I had heard of his fame. From earliest recollection I had cherished his memory with intense and romantic interest; and now with strange emotion I stood before the old canvas, and beheld that shadowy record of departed greatness. So nearly was the "dream of far-off years" now realized! It seemed the variable, living presence restored. It was hardly fancy that, under a spell so mysterious, clothed that historic image with flesh, and thrilled it with living pulses, and caused the silent lips to kindle with the fire of that matchless eloquence; and it was almost sad when the charm dissolved, and I found myself again staring at a shadow, and remembered that

a full century, and more, had gone since death so suddenly hushed that voice.

This old painting, said to have been the work of a French artist, was presented by Whitefield to a Mr. Chipman, who, for sixty years, was the pastor of the Congregational Church in North Beverly. Mr. Chipman was a man of character and power, if local tradition represents him fairly, and this opinion is amply verified by a striking portrait, which has long kept the other company. The great preacher was a welcome guest at his house, and once or more held forth in his pulpit. Both the church and the paragon remain. The former has been since refitted, in comfortable style, and is used by the same Society as its place of worship. It stands upon a beautiful, open green, facing the South. The old paragonage is unchanged, in any essential respect. Though somewhat decayed and neglected in appearance, it was evidently well-built and quite elegant for its day. It is occupied by a grandson of Mr. Chipman, with his family, and by a maiden grand-daughter, who resides with them. To the latter, a very sensible and excellent lady, I am indebted for the repeated privilege of seeing the old portrait, and for the limited information which I have been able to obtain concerning it.

Now, the Methodists of Boston and vicinity owe it to themselves and to their history to obtain this grand old relic of the orator-prince, if money will buy it. It ought to be secured while yet so carefully preserved, and placed where the least possible danger can assail it, and where the public may have the advantage of easy access. There is at least an average liability to its loss, by theft or by fire, whilst ever so carefully kept in so insecure and combustible a building. Besides, the property is certain to pass, before many years, into the hands of a new generation; and, from the nature of the case, each remove in the line of descent will weaken the historic and traditional value of the old keepsake, so far as its hereditary ownership is concerned. The remoter descendants of Mr. Chipman may know little and care less about George Whitefield, so that the picture will be likely to stand a poor chance of weathering the next hundred years with as little harm as it has the last. But to Methodism the fame of its greatest pulpit-luminary will never lose its interest, and thus a perpetual motive will exist to secure and preserve, through all coming time, this invaluable image of his person. It should if possible be at once secured and placed in Wesleyan Hall, as a companion-piece to the scene upon Carmel which hangs over the platform. The poetic fitness of such an arrangement would, I am sure, readily commend itself to all who love the memory of Whitefield.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

It is wonderful how much God has made over to His children; and yet many of the friends of Jesus fail to believe that Jesus means all He says, and are ready to take 10 per cent. when He loves to pay to the full all He has promised. It is the will of God, even your sanctification; and if you have not obtained it, it is not because it has not been willed to you. The promises are sure, if you use them with the name of Jesus attached.

God is pleased when we glorify Christ, and nothing glorifies Him more than to tell what He has done for us. He is able to keep in perfect peace, and will abide with those who keep His commandments. Where the abode of Jesus is there is peace and blessedness. There are those who think it wrong for Christians to be joyful and happy. Feeling oppressed under a fearful sense of duty, and conscious that they fail to perform their whole duty, they think they ought to be solemn and sanctimonious, and enjoy nothing. But Christ says that our joy may be full. Having stepped firmly out to the Rock Christ Jesus, we need not be constantly examining the foundation, grubbing among the dead works and doctrines; but we know that the foundation is sure, and Christ is able to keep us from falling. Obeying God and trusting in Christ, and not our strength, we have victory, and our joy is full.

If ministers and others having charge of prayer-meetings would place themselves and it in the hands of the Lord, instead of being a care the meeting would be a luxury. To a man who is represented as leaving the earth and traveling toward the sun, when he starts it seems as though he might span the sun; but the further he goes, the larger it looks; and as he proceeds, he reaches a point where it seems to half fill the heavens; and he still goes on, till the sun fills the whole horizon of his vision. When we first give ourselves to Jesus He does not, comparatively speaking, seem so large; but all we see of Him is ours. As we go on every day He seems to increase; and we say, as He increases, this increase is mine; and we may go on till, whether we look north, south, east or west, we shall see nothing but Christ, and say He is all mine.

It is for us to stand up for Jesus, not only when in company with those who are in sympathy with the doctrine of holiness, but at all times, in all places, and in any way that the Holy Spirit may direct, regardless of the censure of others. It is not so much our experience in God as God in our experience.

A great many Christians, when about to exchange worlds, when asked how they feel, will tell you that everything is right, and yet do not care to talk about God's Word, or the Gospel, but

seem to be smoothing their path into the other world.

Jesus loves to answer prayer, and give to the timid one, if obedient, a holy boldness; takes away the quick temper, and gives patience and long suffering; gives the oil of joy for mourning; and fills with the perfect love which casteth out fear.

It is an inestimable privilege to be even the most insignificant member of Christ's body, to be controlled by Him, the living head.

Were the Israelites who were bitten by serpents entirely and immediately healed by looking at the fiery serpent? Is looking unto Jesus less efficacious than looking at "the brazen serpent?"

"As Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted up," not that we may be saved twenty or forty years from now, or when a disembodied spirit, but He died to save us now from all unrighteousness.

The way of sanctification is by faith in Christ. We must lay aside everything that hinders faith. "How can ye believe, if ye receive honor one from another?" We must forgive, if we have sought against us; and if any have sought against us we must seek to be reconciled; and separating ourselves from everything that God hates, and doing God's holy will, we may rely on God as One who never fails, but will keep what we have committed to Him, and will save us to the uttermost.

If the Church lived nearer to God it would suffer more persecution, for the world is at enmity with God and with those in whom God dwells.

We are "complete in Him" who is our "wisdom, righteousness and sanctification."

E. J. C.

THE BROKEN CIRCLE.

BY MARY ABBEY.

(On the death of two very lovely little children, who died, and died of the same disease, within a few days of each other.)

How startling the voice, how heavy the stroke,
When the "silver cord" and "golden bowl" broke;
When the messenger came, with the stern decree,
"Disinfect that dear home-circle must be,
And the last, bright links in the household chain,
Must be rent asunder, in tears and pain!"

O how ye longed, as ye watched their breath,
To stay the hand of the spoiler, Death!
But, alas, no power, no healing arts,
Could restore the life to those yearning hearts;

And, bewildered and stunned by the sudden blow,
With fondle hopes forever laid low,
The desolate hearts cease not to mourn
For the darling babes that can never return.

Did ye think the death-angel came all too soon
To tell thy sweet flower, just budding to bloom?
Did ye deem it hard that they should die,
So early called to their home on high?

Was their hour of anguish so piercing,
Though brief,
That to "see them die" was a sad "relief?"
O, said ye not, when hushed was their breath,
Ye were "lovely in life," nor "divided" in death?

So lately they sported in childish glee,
In their winning way, by their parents' knee,
The musical echo had scarce died away
From the home made so bright by their transient stay.

Their merry voices no longer ye hear,
Nor their little steps fall on the listening ear;
And the "little garments," and fav'rite toys,
All, all but remind thee of buried joys;

Though they've gone, as the dewdrop is swept from the bough,
In a brighter land are thy darlings now;
But still hovering near you, in spirit-form,
They whisper to the loved, in their earthly home.

"Weep not for us! We are cherubs now,
With glorious form and cloudless brow;
Like birds escaped from the fowler's snare,
We are free from a world of sorrow and care;

And we watch over thee, and lure thee above,
To the "God of all comfort," and Father of love;
For the dear ties of earth are not rent in twain,
But in one happy home we may all meet again."

RESULT OF KINDNESS.

A servant of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote:—

"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that for a number of years past he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was once a robber on the highway! More than thirty years ago he stopped me on the high-road, and demanded my money. Not at all frightened, I argued with him. I asked what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, sir,' said he, 'but am now out of a place, and not being able to get a character, can get no employment, and am therefore obliged to resort to this means of gaining a subsistence.' I desired him to call upon me. He promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served God. And instead of having finished his life in a public, igno-

minious manner, with a depraved and hardened mind, as he probably would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect."

LEARN TO KEEP HOUSE.

Beautiful maidens—aye, nature's fair queens,
Some in your twenties, and some in your teens,
Seeking accomplishments worthy your aim,
Striving for learning, thirsting for fame,
Taking such pains with the style of your hair,

Keeping your lily complexion so fair,
Miss not this item in all your gay lives:
Learn to keep house; you may one day be wives!

Learn to keep house!

Now your Adon's loves sweet moonlight walks,
Hand-clasps, and kisses, and nice little talks;
Then, as plain Charlie, with burdens of care,

He must subsist on mere nourishing fare;
He'll come home at the set of the sun,
Heart-sick and weary, his working day done;

Thence let his slippers feet ne'er wish to roam;
Learn to keep house, that you may keep home!

Learn to keep house!

First in his eyes will be children and wife,
Joy of his joy, and life of his life;
Next to his bright dwelling, his table, his meals.

Shrink not at what my pen trembling reveals,
Maidens romantic; the truth must be told;
Knowledge is better than silver and gold;

Then be prepared, in the spring-time of health;
Learn to keep house, tho' surrounded by wealth;

Learn to keep house!

—Selected.

I'LL RUN FOR HIM.

A few days ago, I was passing through a pretty, shaded street, where some boys were playing at base ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base ball.

His companions, good-naturedly enough, tried to persuade him to stand one side, and let another take his place, and I was glad to notice that none of them hinted that he would be in the way; but they all objected, for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run you know."

"Oh, hush!" said another, the tallest boy in the party. "Never mind, I'll run for him, and you can count it for him; and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time." —Child's World.

FOR THE CHILDREN.

BY M. W. C.

Pretty little curly head,

Dirty face, and trotters bare,

Running in the dusty street,

You need a mother's care.

Where are you going, little man?

